NATIONAL COUNCIL

OUTLOOK

OCTOBER 1957

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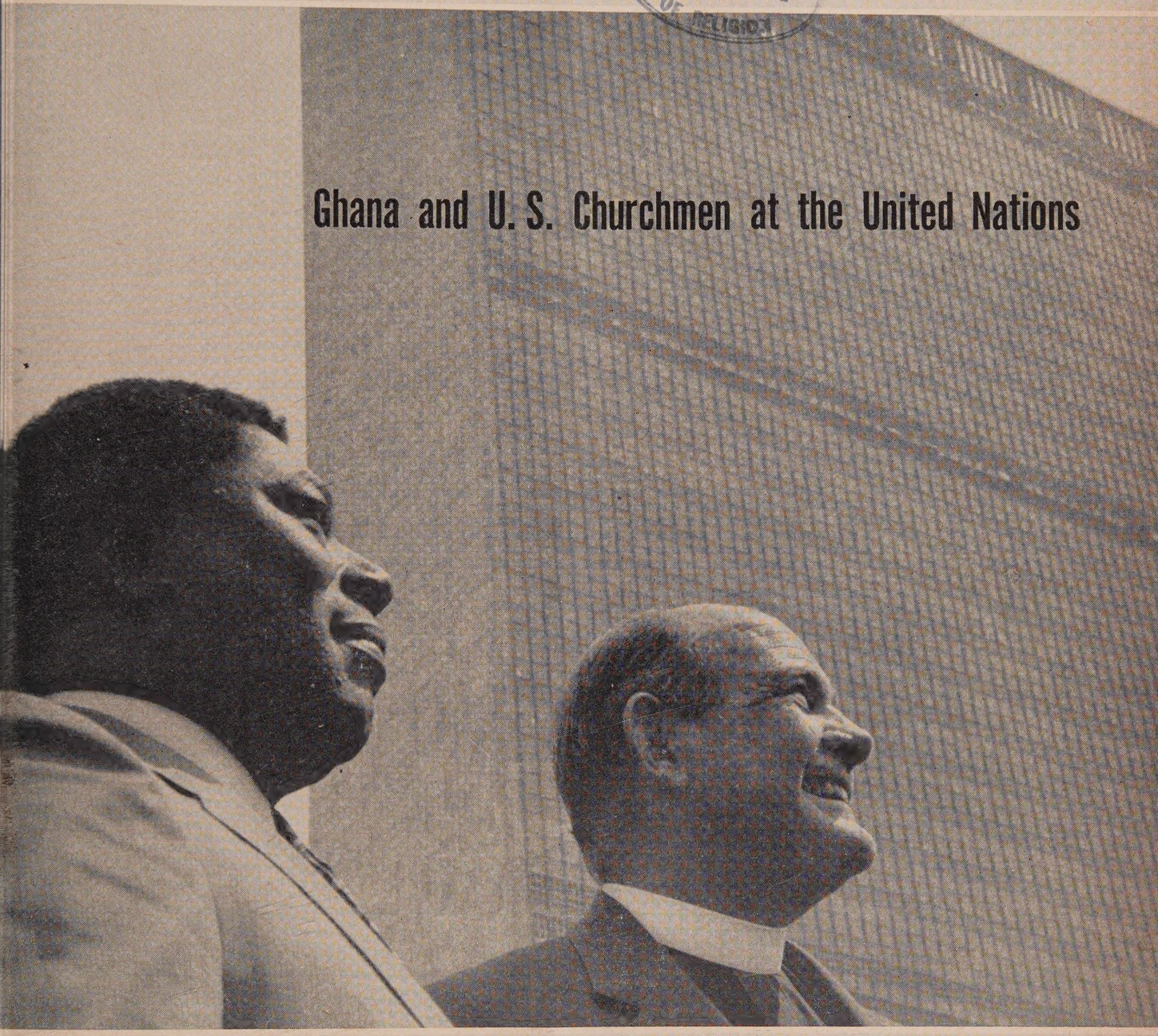

Ghana and U. S. Churchmen at the United Nations

In this issue:

The World Council — Unity and Diversity
Picture Story — America's Migrants
Mending Broken Lives
Home Is the Rooftop

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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New York 10, N. Y.

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COUNCIL OBJECTIVES

To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of churches women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Leaders of the World Council of Churches visited the United Nations and were luncheon guests of the National Council of Churches.

Caught by the cameraman, John Taylor, against the backdrop of the U.N. building are Rev. Peter Kwei Dagadu, general secretary of the Christian Council of Ghana, the newest nation in the U.N., and his host Dr. Eugene Carson Blake, president of the National Council.

Vol. VII, No. 8 October 1957

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church of North America

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Editorial Contributors: *Churches Work at Two Sides of Peace,* Kenneth L. Maxwell; *Wherever Disaster Strikes,* R. Norris Wilson; *Peace Must Be Built,* Esther Hymer.

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WORLD COUNCIL PRESIDENTS AT NEW HAVEN — Left to right: Methodist Bishop Sante Uberto Barbieri of Argentina, Uruguay and Bolivia; Bishop Otto Dibelius, head of the Evangelical Church in Germany; Archbishop Michael, head of the Greek Archdiocese of North and South America; Dr. G. K. A. Bell, Bishop of Chichester, England, honorary president; Metropolitan Mar Thoma Juhanon of the Mar Thoma Syrian Church of Malabar, India; Dr. John Baillie, former principal of New College, Edinburgh, Scotland; and Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in the U.S.A.

The World Council — Unity and Diversity

By DONALD C. BOLLES

THE maturing effect of working together since the World Council of Churches was constituted at Amsterdam nine years ago this August was clearly evident at the annual meeting of its policy-making body, the Central Committee.

"We have come together, we intend to stay together," was the ringing declaration of the Christian leaders from all over the world as they constituted permanently the World Council which had existed provisionally through the war years.

Much as they desired to stay together, even the most ardent supporters of Christian unity probably wondered as they witnessed the history-making event in Amsterdam's old opera house how many churches would find it possible to keep the solemn pledge made to each other. It is impossible to conceive of a religious group representing greater diversity in religious thought and tradition as well as in race and nationality than those who joined hands at Amsterdam.

There was cause for reflection upon the progress of the years as the 90-member Central Committee, from churches on the five continents, held its annual meeting on the campus of Yale Divinity School, itself very proud of the contribution it has made to the ecumenical movement by training ministers to serve the churches of many denominations.

It was the tenth annual meeting of the policy-making body and the 20th anniversary of the meeting of the so-called Committee of Thirty-Five at London's Westfield College, which gave birth to plans for the World Council.

Participating in the meeting were three men whose devotion to the World Council dates from Westfield—Dr. Samuel McCrea Cavert who gave the World Council its name; the Council's honorary president, Dr. G. K. A. Bell, bishop of Chichester, and Dr. W. A. Visser 't Hooft, the Council's multilingual general secretary.

At Westfield, Dr. J. H. Oldham had prophesied that the World Council would not be effective unless it was served by the people with the greatest influence in the life of the churches. As the roll was called it was evident that this wish had been fulfilled. The membership, predominantly male, representing all major branches of the Reformation, the Old Catholics, the Eastern Orthodox and other ancient churches in the East, is drawn from the top leadership of the member churches. In addition to all seven members of the presidium, there were 50 members and 17 substitutes, a total of 74. Staff and consultants brought the number to 165.

And there could be no doubt that the churches have stayed together through the years. Amsterdam brought together 147 churches in 42 countries; there were 163 in 48 countries at Evanston in 1954. Now, with five accepted into membership this year, there are 170 in some 50 nations, including Ghana, the youngest.

As the Council declared in its Evanston Assembly, it is now in a second stage. "To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we are divided."

There was every sign at New Haven that the World Council intends to go forward. In his annual report Dr. Visser 't Hooft expressed the hope that "as the churches help each other to become more truly and purely the Church of Christ, they will inevitably be led to take definite steps toward the "full manifestation of its unity."

Confronted with problems of a politically divided world that goes from crisis to crisis, as well as major policy questions concerning the future course of the World Council, the Central Committee wrestled in shirt-sleeve weather with a lengthy agenda. At times the debate, particularly on such issues as the cessation of atomic tests, and the plan of integrating the International Missionary Council into the World Council, developed seemingly irreconcilable points of view . In every instance, through the exceedingly skillful leadership of the chairman, the American Lutheran, Dr. Franklin Clark Fry, and the vice chairman, Dr. Ernest A. Payne, an English Baptist, the Central Committee found a way out of its difficulties.

The Central Committee unanimously approved an action to commend to the member churches "for their study and prayerful consideration" the draft plan of integration prepared by a joint committee of the WCC-IMC headed by Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, New York.

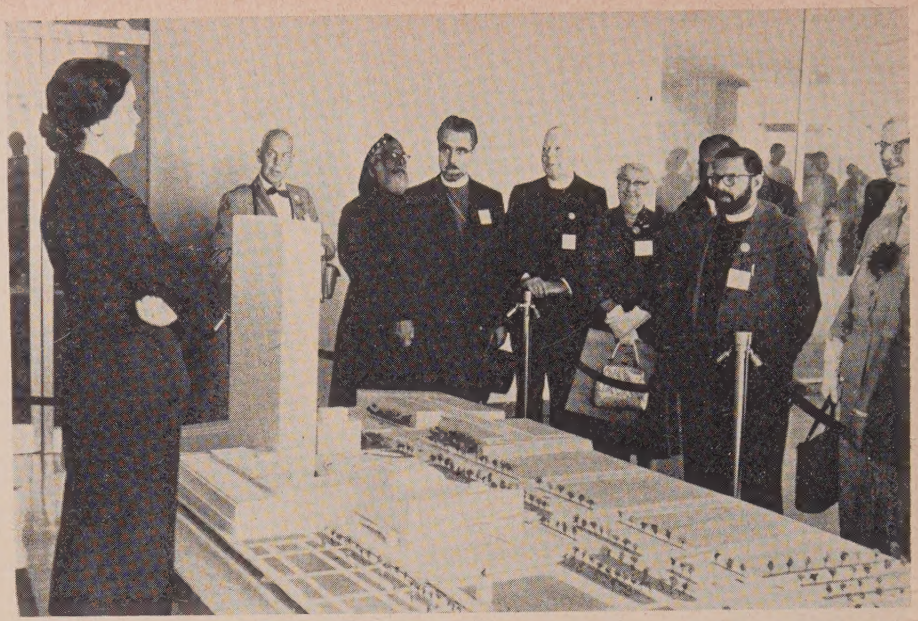
The committee asked the member churches to answer two questions, sometime before the Central Committee meets in 1959:

"1. Are you in principle in favor of integration, provided that a satisfactory plan is evolved?

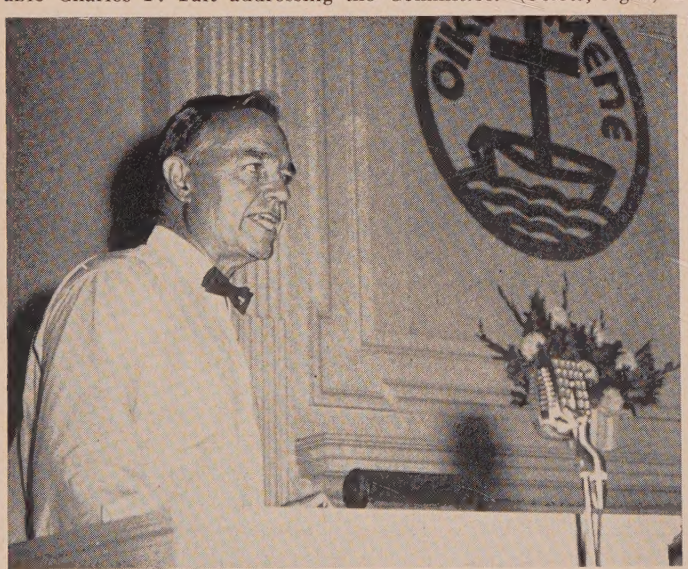
"2. What comments do you have to offer on the details of the proposed plan?"

The unanimous vote to submit the plan to the Council's member churches reflected the conciliatory approach made by a reference committee headed by Bishop William C. Martin and a drafting committee headed by Bishop Lesslie Newbigin of India to objections raised by the Orthodox Church representatives

(*Continued on page* 26)



(*Top*) World Council delegates from many lands tour the United Nations headquarters in New York. (*center*) At a clambake in New Haven the World Council leaders were guests of the Yale Corporation, with Rt. Rev. Henry Knox Sherrill, the senior member, in the role of host. Left to right: Dr. Ernest A Payne, The Archbishop of Canterbury and Bishop Sherrill. (*below, left*) Honorable Charles P. Taft addressing the Committee. (*below, right*) Dr. Franklin Clark Fry, Central Committee chairman, who presided.



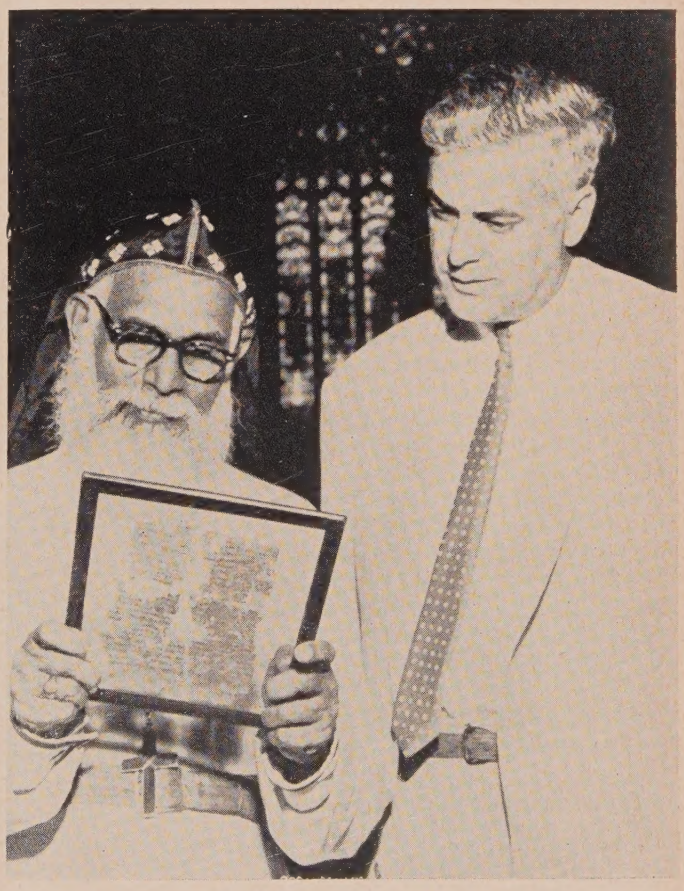
Two World Council leaders, Dr. Franklin Clark Fry and Bishop Otto Dibelius call on the President at the White House. Left to right: Dr. Fry, President Eisenhower, and Bishop Dibelius.

Dr. Douglas Horton presents a silver tray to Bishop Anders Nygren (left), who accepts it for Archbishop Ingve Brilioth, retiring chairman of the Faith and Order Commission.

Dean Liston Pope of Yale, right, with, left to right: Dr. Georges Florovsky, Dr. John Baillie and Archbishop Michael.

Evangelist Billy Graham, a "guest" of the Central Committee, renews his acquaintance with the Archbishop of Canterbury.

Metropolitan Mar Thoma Juhanon of India and Rev. Harold B. Keir of the Connecticut Council examine an early manuscript.



Going About Their Father's Business

By GEORGE STOLL

AT 4:00 A.M. one Saturday morning a policeman grasped the arm of a man leaning against the police station booking desk, swung him around and told him to give his name to the sergeant. The man started to protest. "Just give your name to the sergeant." Several minutes passed before it could be made clear that the man was not a prisoner but a Louisville minister participating in the police tour. Evidently this policeman had not been informed of the tour. Our cooperative police department was letting us see things just as they happen.

Thirty representative citizens, both ministers and laymen, spent six Friday and Saturday nights riding in police cars or in other ways observing police problems and activities. They saw what detectives and police have to do to protect lives and property while people sleep. They saw law violators arrested. They saw gamblers and thieves, bootleggers and drunks.

About 2:00 A.M. one observer stood with two detectives, silent and almost motionless, for a half-hour in a dark passageway leading from an alley. At long last, out came a bootlegger with a case of whiskey. The arrest was easy. The long, uncertain wait was hard. These men saw life in the raw. There was no musical accompaniment to reduce or increase tension. Seeing conditions at first hand makes possible better understanding of all sorts of problems.

Understanding is our basic need. Somehow it seems that, the more people understand, the less they condemn. Also, the better equipped they are to help. And many do help.

This was the laymen of the churches of Louisville, Ky., at work. This was the Police Court Committee, one of 16 committees of laymen which together make up the Committee on Institutions of the Louisville Area Council of Churches. For 17 years this lay group, taking its cue from Matthew 25:31-46, has been applying a novel and well-accepted program to the problem of laymen's service to institutions. Five or six congenial churches—usually in one neighborhood—take an institution for study and service. Each church is asked to hand-pick four or five laymen to accept some special project for service and action. These committees are serving penal institutions, child-care institutions and hospitals. An estimated 500 or more people have some part in the program.

At this writing the Dale Carnegie Courses organization is completing its fourth class and has just set up a fifth class at the State Reformatory at La-Grange, Ky. Every instructor donates his time. It is no small matter for a man to furnish his own transportation, teach a class four hours and ten minutes long for 14 consecutive Saturday nights —all gratis.

University officers, university professors, seminary professors, men in all walks of life from an insurance company president to a cooking expert, have helped these institutions.

October 13-20 is the national observance of Churchmen's Week. The first Sunday is Men and Missions Sunday, the second Laymen's Sunday. This year's theme is "My Father's Business." Here in Louisville are some examples of how laymen are going about their Father's business!

Often the committee can secure for institutions needed services that are otherwise unobtainable. In one newly-organized children's institution the budget adopted failed to cover certain needs because the short time the children were there made it difficult to budget an activity program. The committee was asked to help. It secured from public health resources chest X-rays and polio shots for the children. It arranged for the services of two physicians to be on call night and day for any emergency. Then, to help the activity program, it called on its member churches and their friends. This resulted in top professional Christian laymen meeting with the boys in the institution on specific nights in a continuous program. Church women met with the 8-13-year age group. Young men of the city's churches met with the youth of this Reception Center, and trained recreational professionals assisted the institution's recreational director.

In child-caring institutions three specific contacts are desirable: (1) staff—superintendent, chaplains and supervisor; (2) social workers; and (3) house parents. Each of these groups is working on institutional problems all the time. They know how to use our help and we follow their guidance. As a rule, a Bible class of young married people takes one cottage and arranges recreational activities, visits to private homes, and other projects for the children in that cottage. The children feel that they have friends who care for them and this is vital in a child's life.

Some statements about the results of these committee activities are startling. One informed and highly responsible official observed that for some of these children the committee provided the first friendly contact with Christian people. This was said as a compliment to the churches' service, but what an indictment of the omissions in our community program!

One more recent development is an enriched program in the Juvenile Court Committee. A selected steering committee of six set up youth sponsorship committees in various local churches to screen and enlist suitable sponsors and to learn how the court works. Then they set up workshops in which members of the court staff coach the prospective sponsors. They set up a system of sponsor reporting to the court.

A selected committee made up mainly of lawyers has been set up to draft model child labor laws. Many people believe present laws, taking away the young person's right to work, increase juvenile delinquency. An employment committee has been set up to seek to do what can be done to help under present laws.

The committees serving hospitals generally follow the same pattern as the penal and child-care committees. A group of churches selects an institution to serve. They render special services, such as getting blood donors and visiting patients, after receiving advice from the chaplain. As in other institutions, the committee has had an important part in obtaining trained chaplains.

The work is growing. A year ago there were 13 committees. Now there are 16. Outside of Louisville the Kentucky Council of Churches has developed an excellent Committee on Institutions, and work is being carried on at institutions in Danville, Lexington, Hopkinsville and Frankfort. Committees do many specific things, such as procuring television sets, setting up schools in the institutions, setting up shops for training, and furnishing other things the budgets of the institutions don't call for. But these things, valuable in themselves, are only steps toward personal contacts with residents of institutions, and understanding support for the management of institutions in their efforts toward better standards and, sometimes, better legislation.

George Stoll, a layman, is chairman of the Committee on Institutions of the Louisville Area Council of Churches. His book, Layman at Work, *was published by Abingdon Press, Nashville, Tenn.*

Christian Ministers Both Slaves And Spokesmen, Interseminary Conference Is Told

Rev. Paul S. Minear (left), New Haven, secretary for study and program of the World Council's Commission on Faith and Order, discusses plans for the Interseminary Conference with Dr. W. A. Visser 't Hooft (center), Geneva, Switzerland, general secretary of the World Council, and Dr. John Oliver Nelson, New Haven, chairman of the Conference.

By WENDELL KELLOGG

By what authority does the minister speak if he is outside the church with visible historic continuity? Does he pray, teach and proclaim the Gospel as he waits for God to manifest Himself?

Or does he point to the presence of God in the visible historic events of absolution, baptism, the Lord's Supper, and confession?

THESE were the viewpoints on which nearly 500 ministers-to-be sought mutual understanding at the Fourth Triennial Conference of the Interseminary Movement in Oberlin, O., August 27-September 1. One viewpoint depended on the past, another on the future, but both dealt with the "now." The conference, representative of 100 seminaries, provided the discussion opportunity. Acceptance of the two points of view was necessary for acceptance of the ecumenical viewpoint. This was brought out by the major speakers.

Bishop Hanns Lilje, Hannover, Germany, who gave the closing address at Oberlin.

Student emphasis centered on a high-church vs. a low-church ministry and on the variations in the calling to apostleship. As the Protestant or Reformed view of the ministry was presented by several speakers, one indignant student pointed out that the great majority of Christians live under a non-Reformed, Catholic form of the ministry. This claim set the perspective for much of the discussion which ensued.

Out of more than 150 colloquy and seminar sessions, an interest group on "social action" drew the smallest number of students. This fact led an elder churchman to observe that 20 years ago that session would have been overcrowded because at that time the social frontiers of the church were far more real among seminarians than they are now.

Although the seminarians were aware of the popular belief that ministers are inwardly uneasy, self-analytical and introspective, the discussions of such attitudes were poorly attended. The greatest interest centered on the current Bible question of how much "de-mythologizing" of Scripture.

At many points the typical European approach to theological education was contrasted with the American—Greek texts as against current languages only. Philosophic and doctrinal concerns were discussed alongside practical pastoral ones. There was little mention of Billy Graham and Norman Vincent Peale and their ministries.

Singing was stronger at the conference, leaders felt, than at any previous gathering of seminarians. The hymnal used, *Cantate Domino,* published in

"A happy bunch of slaves" (left to right): Harold Smith, Pampa, Tex. (Disciples); Duane Addison, Marshall, Minn. (Evangelical Lutheran); John W. Smith, Eugene, Ore. (Disciples); Rev. Richard Heaton, New York, conference director and executive secretary of the Interseminary Committee; Delmar Gusdal, Erickson, Manitoba, Canada (Lutheran Free Church); and Jerry Handspicker, New Haven, Conn. (Congregational).

Switzerland, included several languages and traditons in its selections.

The five major speakers covered every aspect of the theological positions regarding which the seminarians sought answers. Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches in Geneva, Switzerland, who gave the opening address, set the stage for the discussions as he described the new "search for authority" which is going on throughout the world. "The voice of Christ," he declared, "is mixed up with a lot of other voices. The job of the minister is to silence the others and make himself available as a transmitter of the voice of Christ. Insofar as we are both slaves and spokesmen, the minister has the same authority as Christ.

"Thus the minister, as a slave in the prophetic, priestly and royal aspects of his ministry, has to address himself to his social and political environment in the name of Christ."

Rev. Paul S. Minear of Yale pointed out also on the first day of the conference that "the more the church presses its ministry to the home town, the more significance is found in the world mission. Every town is a mission field and Christian hostility here is a form of treason and heresy.

"The world church may declare racial segregation within the church a sin," he emphasized, "but so long as local congregations share willingly in racial and economic stratification the world mission is a fraud and a deception."

Dr. Minear noted that a congregation sometimes moves slower and sometimes faster than the denomination to which it belongs and "sometimes its movement is quite irresponsible, due to a casual indifference or a false sense of autonomy."

Rev. James I. McCord, dean of the Presbyterian Theological Seminary in Austin, Texas, sounded a new note by declaring that the minister is a luxury that the rest of the world cannot afford. In the system prevalent in the U. S. today, he said, the Protestant minister is trained in a seminary "as an expert to minister to" a congregation.

"In a revolutionary era, what this country needs," he said, "is congregations ministering to the rest of the world. The lay movement in the U. S. is still just large assemblies and words," he charged. "We haven't yet taken seriously the meaning of a lay apostolate. The church is too often ineffectual because of our dependence on the minister and a ministry confused as to both its authority and its role. It is not the minister who should organize the congregation; it is the congregation which should organize its ministry of preaching, oversight and mercy."

Rev. Paul Lehmann, Harvard theologian, followed this up by declaring that the congregation is a "beachhead of maturity" in the world. "It is the frontier on which people are nourished and schooled in what it takes to be a human being. It is the spearhead through which God's purposes are concretely expressed. Yet," he said, "the sharpest challenge to the ministry and the Christian community is the reminder that comes from outside the congregation as to what the congregation is designed to be.

"The minister must keep sharp the edges of people's imagination and their sensitivity to one another. He must walk a tightrope between the demands of Christ and the demands of our age as a 'pastoral director.'

"The signs and practices of maturity," he said, "touch the deepest springs of human motivation and the farthest range of human inter-relatedness. This individualistic era has perpetuated itself most stubbornly in the formula that Protestantism stands for the 'priesthood of all believers.' This actually means," he explained, "not every man his own priest, but every man his neighbor's priest."

Rev. Daniel Day Williams of Union Theological Seminary, New York, co-author of a national study of theological education, decried the "distracted life" led by ministerial students.

"Too many courses, too many subjects, too many lectures, too many papers, too many selections to read from too many books instead of digesting those that can be mastered only through prolonged attention.

"Too many hours on the field, too many hours going and returning," he continued. "On top of all this," he added, "seminary students are earning a living, raising a family, and trying to be good citizens by belonging to too many organizations. Result: the student never develops the habit of sustained critical reflection and finds it hard to see how all this can have an impact on the church and the world.

"We need to concentrate theological study on the issues and problems which matter most, so as to lay a foundation for the minister's growth during his entire life of service. Also, we must get into the minister's training an understanding of the cultural, political, scientific and other forces at work in the modern world."

To this, the concluding speaker, Bishop Hanns Lilje, Hannover, Germany, recently president of the Lutheran World Federation, said amen. "You cannot be a Christian if you ignore the problems of the atomic age. Merely denouncing the bomb means little. There are many aspects.

"This is a realistic world. The minister cannot merely be full of pious babble. Let's permit God to kill our theological jargon."

(*Continued on page* 22)

CONFER ON MINISTRY — Seven leaders of a study-retreat, called by the National Council's Department of the Ministry to discuss the training and role of ministers, take time out from discussion sessions. Fifty theologians and church executives and their wives, representing 17 denominations, met at Camp LaForet, near Colorado Springs, early in August. The conference was made financially possible by a grant from the Lilly Endowment, Inc.

Shown, left to right, are: Dr. Milton Froyd, Colgate-Rochester Divinity School; Canon T. O. Wedel, of the Washington Cathedral; Dr. Fred S. Buschmeyer, assistant general secretary of the National Council of Churches for the Washington Office; Dr. H. Richard Niebuhr, Yale Divinity School; Rev. Ellsworth Koontz, New York, executive secretary, Protestant Episcopal Committee on Recruiting for the Ministry; Rev. Marcus Priester, Philadelphia, director, Department of Vocation, Presbyterian Church USA; and Dr. Elmer G. Million, executive director, National Council's Department of the Ministry.

Chaplain E. Frederick Proelss at the Prison on Riker's Island.

Mending Broken Lives

Recounting a Visit to Riker's Island

By GERALDINE SARTAIN

A YOUNG seminarian sat across the desk from a 17-year-old boy, listening intently.

The boy John, his cheeks soft and pink like a blob of plastic clay, moved his long legs and arms so constantly that the movement was almost a twitch. Not much was written upon his face except irresolution. You felt that he goes through life surprised and confused by his own actions.

Words were spilling out. John was giving the seminarian a long and rambling account of how and why he steps into a parked car every once in a while and rides off "for a whirl."

The seminarian only put in an occasional word about the boy's *feelings* when he picked up the last car—the offense that landed John in the New York City Penintentiary on Riker's Island.

The two were talking in a little office off the Protestant chapel.

In a corner of the chapel another seminarian was sitting beside a handsome, dark-skinned 20-year-old named Roberto. Roberto handed him a letter saying anxiously, "I'm afraid to open it; will you read it to me?" It was from the Parole Commission and told Roberto when he would be eligible for release. After the letter was read to him, Roberto stared at the floor.

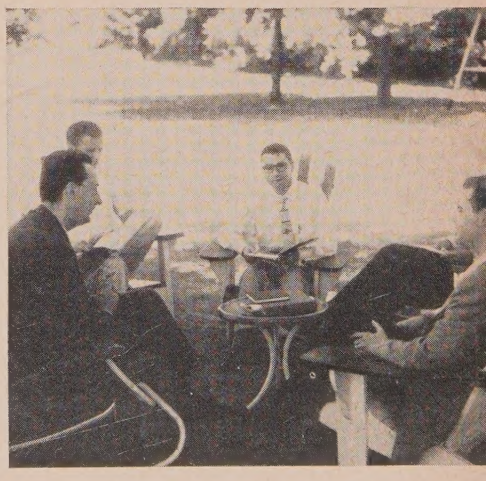
"This will be the fourth Christmas I'll be away from home," he said, sullenly.

The seminarians are two of several hundred spending twelve weeks in 40 clinical training centers across America that are placed in prisons, and general and mental hospitals. These young clergymen-to-be are receiving specific training for chaplaincies in such institutions, or to aid them in pastoral counseling, no matter where they may be assigned later. They represent many denominations, since 11 communions have executives with a special concern for institutional chaplains.

In each training center is a chaplain-supervisor who is a member of the Council for Clinical Training, which directs the training nationally. Both the National Council of Churches, through its Department of Pastoral Services, and many denominations cooperate with the Council for Clinical Training.

On Riker's Island in the middle of the East River, within sight of the Manhattan skyscrapers, the supervisor is the Protestant prison chaplain. Rev. E. Frederick Proelss, is a gentle-faced German intellectual who in his seminars occasionally ranges the spectrum of subjects from the current show at the Museum of Modern Art to Barth vs. Tillich theology.

He is trying to ground the seminarians under his charge in awareness of their own motivation as pastoral counselors, also in the why of behavior patterns, especially of the anti-social pat-



The two upper pictures show young seminarians counseling prisoners at Riker's Island, the third, Chaplain Proelss talking to a prisoner who plays the saxophone in the chapel orchestra, and the last shows the chaplain discussing counseling with seminarians who are taking clinical training under his supervision at the New York City Penitentiary.

terns they will be dealing with in penal institutions, and in ways of counseling that will help.

In the free-wheeling discussion his references to figures of history, literature and art constitute a flow of apt illustration that would set many an inquiring mind off into avenues of private reading. Almost accidentally, he is exposing the students to a storehouse of fact and inspiration out of his own rich, multi-faceted culture.

Students Review "Cases"

One morning recently four seminarians sat with him in the garden at the rear of the chaplain's quarters, reviewing the "cases" which each carries at the prison. It was diagnostic and treatment seminar, rolled into one. Each of the students had been encouraged to establish an intensive counseling relationship with two prison inmates. Preferably, this service is extended to the teenagers, since more help is needed here, and there seems more chance of rehabilitation. The seminarians spend several hours a week with their "cases," and they are expected to give verbatim reports on all their sessions.

The developing relationships with John and Roberto were discussed in detail. Chaplain Proelss put in a penetrating question now and then. Roberto's seminarian related that he had good *rapport* with him, but that Roberto never invited him to come close to his real attitudes.

Roberto has been in and out of Riker's Island Penitentiary many times, and also had been sent to Riverside Hospital to receive treatment as a drug addict. He's a "pusher" as well as an addict. At home, awaiting him, is his pretty young wife, who is due to have their first baby around Christmas.

"Does Roberto really try to come to grips with his problem," asked Chaplain Proelss, "or is he merely manipulating you to get out by Christmas?"

At another point—"That was a moment of emotion when he asked you to read the letter from the Parole Commission and was disappointed by the contents. Could you have gotten on a feeling level with him there, so he might have opened up about himself?"

All of the problems that plague every young counselor were threshed out by the seminarians themselves with assistance from Chaplain Proelss—how to establish a good relationship, how to assess motivations, how to move from superficial considerations to those charged with emotional meaning without being too directive.

Rev. Mark Shedron, executive director of the National Council's Department of Pastoral Services and a prison chaplain-counselor of distinguished record, who was a visitor to Riker's Island on that day, was drawn into the give-and-take.

"Does Roberto show any evidence of changing or is he merely adjusting to his own confusion?" Mr. Shedron asked.

One of the seminarians picked up on this. He recalled that Roberto said he took drugs for "kicks" when he was depressed.

"They use their offenses as solutions," he pointed out.

The counseling these seminarians do at Riker's Island is carried on in close association with the large psychiatric unit of the penitentiary. The students are permitted to attend the regular staff meetings of the institution's three psychiatrists and ten psychologists. They also attend lectures at the American Foundation for Religion and Psychiatry, and at Bellevue Hospital, where they are given a general introduction into the principles of Freud, Adler, and Jung.

On a tour of the prison after the seminar session, the warm acceptance by the young prisoners of Chaplain Proelss and his students was obvious.

The four seminarians joined a group in the kitchen who were learning how to make apple tarts. There were friendly greetings all around and invitations to try the tarts.

Prison Orchestra and Choir

In the chapel several waited for their counselors. Some older prisoners were there, too, to talk to Chaplain Proelss. The chapel orchestra of three saxophonists, two trumpeters and a piano player was having a practice session in an adjoining room. This group has been developed under Chaplain Proelss' watchful care and they play for Sunday services. One saxophonist, who was a professional musician in the West Indies, transposes the music from the hymnbooks for the orchestra. Eight singers of spirituals have been recruited for a choir.

Helping Chaplain Proelss in his chapel duties forms part of the training of the seminarians. Each must prepare and deliver two sermons suitable for the juveniles. A separate service is held at 7 a.m. on Sunday for these younger prisoners, and service for the adults follows. Out of 2,400 prisoners on Riker's Island, about 1,000 are nominally Protestant.

Catholic and Jewish services are also held in the prison, but no counseling of the scope of the Protestant program is attempted.

Chaplain Proelss is exceptionally trained to teach young seminarians, both professionally and by virtue of the strength of his commitment. When Hitler came to power in Germany the then-young Proelss was a member of the bar in Breslau, having received his Doctor of Laws degree from the University of Breslau. Because Mrs. Proelss was of partly Jewish background, the family lived in terror of the ominous early morning knock on the door. Proelss was himself arrested at one point. Arriving safely in the United States after the war was over, Mr. Proelss, converted to the Episcopal Church, determined to become a minister.

He was graduated in 1953 from Union Theological Seminary, New York, where he is now a clinical associate in the department of Psychiatry and Religion. Ordained the following year, Mr. Proelss happily accepted his first church assignment as chaplain at Riker's Island and moved his wife, two daughters and a son to this unusual setting.

There he feels he is able to help men in trouble establish, some of them for the first time in their lives, a meaningful relationship with another human being.

"This is the essence of good pastoral counseling," remarked Mr. Shedron. "Individuals, in an institution or out, need decent experiences with other humans before they can have any degree of participation in a religious faith. God makes men over not by a magic trick or mysterious action, but by a new personal fellowship."

200 *Chaplains Needed*

Mr. Shedron points out that the training on Riker's Island and in the other 39 centers throughout the country is a vital necessity, since at the moment 200 trained chaplains are needed in prisons and hospitals.

Further, there's a dollar-and-cents incentive to good prison counseling which should interest society as a whole, since it bears the cost of crime and punishment, Mr. Shedron notes.

It costs a community $5,000 to arrest a car thief and put him in prison, plus an additional $2,500 to hold him there a year, he cites.

So if a chaplain keeps one John or one Roberto from returning to prison, he has more than paid his own way.

Part of Mr. Shedron's job is nominating to the Federal Bureau of Prisons Protestant clergymen qualified for chaplaincies in federal correctional institutions. He himself served as chaplain at the Federal Correctional Institution at Ashland, Ky., the pilot project for all youth programs among prisoners in the country.

He rejoices that the American churches are increasingly recognizing the need in this area and their responsibility.

"They have previously recognized the valuable work of chaplains in the armed forces," he points out, "but the institutional chaplain has yet to gain the full measure of the churches' interest and support."

The United Nations, the Churches and Peace

By Dag Hammarskjold

Dr. Dag Hammarskjold, secretary general of the United Nations (center), at the luncheon given in New York by the National Council and the CCIA, at which he was the chief speaker. At the left is the Bishop of Chichester and at the right Dr. Eugene Carson Blake, president of the National Council of Churches.

The text of Dr. Dag Hammarskjold's address to the world churchmen at the United Nations is reprinted as a significant document with the speaker's permission.

The Editors

FIRST of all let me tell you how happy we are that you have chosen this building and this little international territory as the place where you meet when you are in New York. This is a piece of land, and a house, outside the regular type of political battles, that is, those with a strong national accent. Here, of course, we have our own type of battles, but they are of a different kind and they raise problems about which you yourselves know a great deal: the problems always arising when there is a question of finding the ways and means of bringing peoples together—in spite of differences in background, differences in aims and differences in philosophy.

One thing is obvious: it is outside all national territories, as you have underlined and as I mentioned. It is established on a basis that is common to all.

This is a political organization, an organization which first of all aims at presenting to governments and people a new instrument in their diplomacy, a new means in their efforts to establish the proper kind of international relationship. It has been called a town meeting of the world. I do not think that that exhausts the basic meaning of the United Nations. That is too placid a role. We do not merely provide a platform for the national politicians in their discussions about mutual problems. We should be something more, and certainly we *are* something more.

As I said before, we are a new instrument added to the arsenal of the politicians. That is the active role and the role I should like to stress. When you do not hear about debates in the United Nations that does not mean that not very much is going on. I would say that more is going on when you hear the least about it, because that is often the time when the instrument can be put to its fullest use.

If the United Nations were just a town meeting on international territory, the question of the ideological background, of the spirit animating the servants of the organization, would arise only in its modest sense. Then it would be only a question of parliamentary technicalities, where everybody could live his own life and develop his own ideas, and they would account for very little in the general operation.

Once, however, you recognize that this is much more than a parliament, that it is an active instrument, a tool in the hands of the people and the governments, then the personality, the philosophy, the spirit of the organization becomes a very important issue. It is not, and cannot be, a dead instrument; it must be a live instrument animated by human aspirations and ideas. For that reason the usefulness of the United Nations in the hands of the peoples and governments will to a large extent depend upon the spirit in which the work is pursued.

There we come to the point where your efforts and our efforts meet, because I can say, about the organization as such and about its Secretariat, that your aims are its aims.

At a press conference this morning I was asked—incidentally by a very famous journalist—a question which, frankly, was outside the framework of a press conference. He asked me what we would do about the underlying differences in the hearts and souls of men. He said, "It is all right what you are doing in the political field, but what does it matter if, back of it all, there is deterioration of this type?" My reply was the only possible one. It was that I felt he should, as far as the Secretary-General was concerned, make a distinction between the officer of the organization and the man. The officer of the organization should not and could not be a preacher of moralism. The man had the duty of every man to fight against those very tendencies the journalist had in mind, but in doing so, he did it as a man and not as a functionary of the organization.

This reply may have been complete as far as it went but, of course, in one sense it is not complete. There must be a symbiosis between the officer and the man; the officer, like everybody, must work inspired by the aims of the man. I hope that the developments will be such that it may be said that the ideas of the man are reflected, if not in this or that professional act, at least in the whole spirit of our professional actions.

I mentioned this little story from the press conference for the reason that it brings out the limitations in what we can do. What I ascribed to the *man* in his duty in the situation, as described by the journalist is, I take it, one of those duties which are carried by the

(*Continued on page* 22)

Healthy children at Faith Hope Day Nursery, financed by CWS.

Home Is The Rooftop

By FRANK L. HUTCHISON

THINK of a "country" 391 square miles in extent. Subtract from it 329 square miles of beautiful but totally useless mountainous area, leaving only 50 for farming and 12 for housing, business, industry, roads, etc.

Jam almost 3,000,000 people, including 1,000,000 refugees from Red China, into these 62 square miles and there you have Hong Kong as of the summer of 1957.

Think of that figure as compared with only 600,000 people living in Hong Kong at the end of World War II.

When the entire Chinese mainland fell into the hands of the communists, the stream of refugees became a raging torrent of people fleeing for their lives. They brought almost nothing with them except their self-respect and their hunger for freedom. At least 1,000,000 Chinese now in Hong Kong "voted with their feet" against the Red regime. Another 1,000,000 have come for various reasons and from various parts of the world, so that Hong Kong is one of the most congested and perhaps the neediest spot on the earth's surface today.

And still the population rises and the need increases. At least a quarter of a million new refugees came to Hong Kong last year.

Every bit of vacant land has been taken over by squatters who, with cardboard, tin, tar paper and burlap, have built more of a "home" than a "house." Shacks have crept up every surrounding hill, apparently violating the law of gravity as they cling to the almost vertical slopes with more desperation than sound engineering. Sanitation is almost as non-existent as fire protection.

Mr. Hutchison, of Church World Service, recently returned from a trip to the Far East.

These rooftop children show off their new clothes from CWS. They will benefit from the HKCWS milk bar recently opened.

Tens of thousands of Kong Kong refugees live in mountainside shacks like these, with no sanitary facilities at all.

More luck than good management has avoided deadly epidemics but fires continually wipe out whole colonies of squatters. On Christmas Day of 1953, 50,000 persons lost their homes in one great holocaust. Those who were burned out set up tar paper shacks on the sidewalks, along the center-of-the-road drains, and on the rooftops of tenements. Even today, after 210,000 housing units have been constructed by the Hong Kong government, more than 250,000 people live on the streets and sidewalks and in vacant lots, with another 185,000 people in rooftop "penthouses" and tenement staircases.

Under the direction of Dr. Kenneth G. Hobart, CWS representative in Hong Kong, I saw both the best and the worst in private housing. The best was that provided by CWS and the denominations, e.g. the Methodists' Wesley Village. It was good to see the family-unit housing erected by CWS funds near Faith Hope Nursery, as well as the combined CWS-YMCA housing for unmarried men.

Some of the worst housing was found in both the back alleys and in caves in the hills looking down over the harbor. In crooked alleys eight feet wide, with a family living on each side of a gutter just wide enough to squeeze through, we saw children playing and bed-ridden men dying of TB. Everywhere the horrible and pervasive "honey bucket" odor indicated the total lack of any sanitation facilities and the certainty of a short life and a wretched one.

Snooping around an old quarry, we found whole families living in holes dug out under huge granite rocks; inevitably there was the warm invitation to enter and inspect their dwellings, for the people are friendly, cheerful, hospitable. Even under these circumstances, their clothing seemed to be whiter than my own clean shirt.

The most impossible conditions are at Rennie's Mill. Nothing on my trip so far had prepared me for the horror of Rennie's Mill, with its slimy underfooting, its poorest of all houses, its TB record, its total lack of all normal amenities such as sanitation, water supply, schooling, etc. Only the presence nearby of the Haven of Hope TB Hospital gave anything of a civilized touch to the place, apart from the CWS-supported clinic in Rennie's Mill itself. The only hope of life and health there came from the ministries of relief carried on by CWS and the churches.

And the only way to reach Rennie's Mill and Haven of Hope was by a four-and-a-half-mile road with 152 curves built by CWS work-relief funds!

Tuberculosis is rampant. Tuberculin tests reveal that 95 per cent of the refugees above 14 years of age have some degree of TB infection. Against this figure, Hong Kong has 23 government and private hospitals with only 4,913 beds, exclusive of Hay Ling Chau and prison hospitals.

The crime rate in Hong Kong is gradually increasing, although many of the people entangled with the law are engaging only in acts of desperation done in order to live. The sale of narcotics is widespread. There is also much gambling, prostitution, extortion and other forms of vice. The official Hong Kong annual report for 1956 contains this statement: "Over-population and economic distress continue to be the main causes of crime in the colony."

The Hong Kong government is doing a magnificant job in the relief and reconstruction field, although it undertook its housing responsibilities several years late. People must be housed—by the hundreds of thousands—so the Hong Kong government began to construct six- and seven-story blocks of houses holding some 2,500 people. Forty H-shaped blocks have been erected with another 120 still needed.

To walk through one of these blocks is to see the Chinese people at their industrious, patient, adjusting best. At least five adults must live in each 10 x 12 room, with eight to ten people in most. Rent is $2.15 monthly. Here in these tiny rooms people earn their living during the day through carpentry, weaving, etc. On the rooftops are schools, organized recreation and other programs carried on by the voluntary agencies. I saw some very happy school children excitedly trying on CWS clothes then being distributed.

Hong Kong has had little outside help in this enormous problem which was not of its own making. Virtually the only outside help has come from the voluntary agencies which have spent some $12,000,000 on relief and reconstruction during the past 12 years. Direct relief during the time of greatest need cost the government as much as $7,000 daily. Eight million dollars have been spent on housing, with hundreds of millions additional going for schools, enlarged water system, health measures, etc. The primary school expansion over the next five years will cost about $10,000,000. Hong Kong, on its own, has

(*Continued on page* 27)

Trying to salvage something from the blackened ruins. Almost daily fires burn the refugee families out of their homes.

A refugee family of six lives in this cave dwelling high in the hills overlooking Hong Kong. There are many of these.

Christian Youth at Estes Park

Far-Sighted Plans Made by UCYM

By Alton M. Motter

LEADERS of the Protestant young people of America took a healthy look at their Christian faith and its implications for their personal lives and the world during the week-long sessions of the General Council of the United Christian Youth Movement at Estes Park, Colo., Aug. 26-30.

During the week the denominational and state youth council representatives worshipped and studied together, climbed some of the foothills of the Rockies surrounding the vacation spot, and adopted future plans for the 10 million young people and 27 denominations they represented.

Fraternal delegates were also present from India, Korea and Germany as well as from the National Federation of Temple Youth.

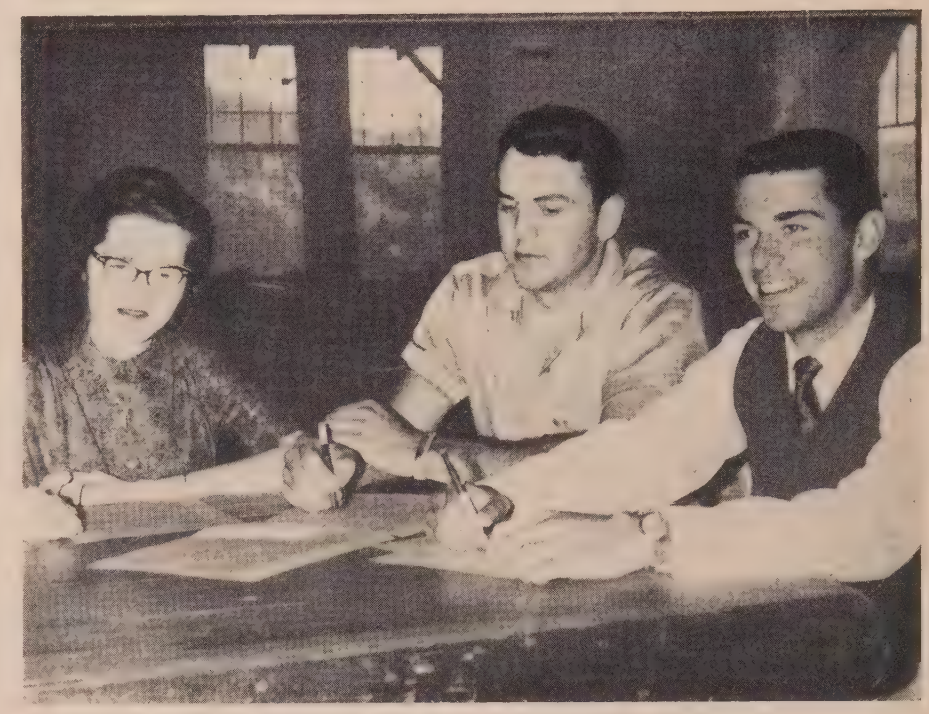
Because of the shift toward younger dating and marriages, and because it was felt that the church has neglected this vital aspect of life, the delegates called for greater Christian guidance in the field of sex education. They believed the churches and denominations should provide more helpful study materials and training courses and should lead in a critical but constructive evaluation of movies, TV shows, and popular songs in relation to sex. They said that pastors and seminarians should be given more adequate preparation to provide such guidance and urged youth participation in the national Consultation on Sex Education, to be held next February.

The reports on Christian Citizenship and Christian Outreach were each marked by introductions showing the theological bases for Christian social action in these fields. Standing upon the Gospel-established foundations that the Christian faith is relevant to all of life, the delegates agreed that "all Christians should therefore recognize their responsibility for the existence of social problems and labor to resolve them."

They said that church youth should especially: (a) be more thoughtful about the effect their part-time or full employment may have upon their personalities and Christian growth; (b) be aware of our changing economic society with its population shifts, automation, military economy, mass communications, atomic developments, and the way these affect a world economy; and (c) deal with economic cliques and religious and racial discriminations.

The delegates also urged local and state youth councils to (a) conduct refugee-related projects such as "clothing for teens" and "funds for youth"; (b) expand the newly-developing International Christian Youth Exchange to more denominations and churches; (c) encourage more Christian young people to consider international careers as scientists, educators, doctors, business leaders, government workers, as well as missionaries; and (d) to conduct an educational campaign to inform American youth of the other alternatives to regular military service.

Looking ahead, the interdenominational church youth leaders planned for the production of the 1959 Youth Week materials by the Spokane, Wash., Youth Council on the theme, "In the Household of God," which deals with youth churchmanship. The Oklahoma City Youth Council was given responsibility for developing the Youth Week materials for 1960 under the general theme of "Christian Dimensions of Citizenship." The 1958 theme, to be observed Jan. 26-Feb. 2, is "Lord, Help Our Unbelief."



Newly Elected Officers of UCYM: Gladden Schrock, 21, of Nappance, Ind. (center), chairman, succeeding Charles Boyles; Lela Garner, 17 Memphis, Tenn. (left) vice chairman; and Stuart Langton, 19, of Springfield, Mass. (right), elected secretary.

Other long-range plans adopted included (a) extending an invitation to a team of Protestant youth from Central and South America to visit the churches of North America in 1959; (b) observance of the 25th anniversary of the UCYM the same year, at Lake Geneva, Wis., where the UCYM was founded; (c) and a decision to hold a special conference for 3,000 North American youth in August, 1961, as a follow-up of the Third Assembly of the World Council of Churches in Ceylon in 1960.

Preceding the "business sessions" were daily morning worship services. Spiritual highlighters were delegates Paul Gibson, Chicago choreographer, and Sue Jane Mitchell, UCYM vice-chairman, Oberlin College senior from New Orleans. Through a series of pantomime-like interpretations, they portrayed some of the great experiences of the human soul, including renditions of the story of creation, the temptation, and the Lord's Prayer.

Chairman Charles Boyles, Methodist, Jackson, Miss., pointed out that one of the purposes of the services was "to explore how we can use the arts—drama, arts, music, poetry—to enrich the worship experiences of youth."

Elected national chairman for 1957-59

Rev. Alton M. Motter is co-pastor of the Messiah Lutheran Church of Denver, Colo.

was Gladden Schrock, 21, a Church of the Brethren delegate from Nappanee, Ind., President of the national youth fellowship of his denomination. Schrock is a senior at Manchester College, Manchester, Ind., where he is a philosophy and religion major. A college letter man in basketball and track, he is also a talented writer in drama and music. He wrote the libretto for a new opera "Ruwana" produced recently in Chicago and has just completed a three-act play. In addition to writing some poems which have been published, he also sings in his college quartet and a cappella choir. He plans to enter religious drama as a writer and actor.

Elected vice-chairman was Lela Garner, 17, of Memphis, Tenn., a member of the Cumberland Presbyterian Church. She is a freshman at Southwestern College, Memphis, where she will major in history.

Named UCYM secretary is Stuart Langton, 19, from Springfield, Mass., a delegate of the new United Church of Christ. He is a sophomore at Boston University and a pretheological student.

Five commission chairmen elected for one-year terms were David Young, 20, Evangelical United Brethren Church, Camp Hill, Penn., Commission on Christian Faith; Bruce Lewellyn, 18, Disciples, Hutchinson, Kans., Commission on Christian Fellowship; Al Gibbons, 19, United Church of Christ (Congregational), Commission on Christian Witness; Robert Buckle, 17, Presbyterian USA, Salem, Ill., Commission on Christian Citizenship; and Helman "Butch" Nielsen, 21, American Baptist, Humeston, Ia., Commission on Christian Outreach.

DISCUSSING THE PROGRAM—Left to right: Sue Jane Mitchell, retiring vice-chairman; Professor Clark Ellzey, Department of Education for Marriage and Family Life, Stevens College, Columbia, Mo., and Charles Boyles, retiring chairman of UCYM.

Resource leaders at General Council were Rev. Philip Potter, youth secretary of the World Council of Churches; Professor Clark Ellzey, chairman of the Department of Education for Marriage and Family, Stevens College, Columbia, Mo.; Dr. Russell Harrison, associate executive secretary of the World Council of Christian Education; Dr. Kenneth L. Maxwell, executive director, Department of International Affairs; Dr. Thomas R. Bennett, II, educational director, Department of Church and Economic Life; Miss Lucy Eldredge, an executive of the Commission on Missionary Education.

"Seeking Years" TV Play Rates High Praise

A TELEVISION play in the current "Look Up and Live" series has been called by one of New York's most respected critics "a small masterpiece in its searching understanding of race relations."

Writing in the *New York Times,* critic Jack Gould declared that "if prizes for accomplishment in video have any earthly meaning," the production seen on Sunday, July 21, will be inundated with them.

The play was the eighth in a series, "The Seeking Years," which the "Look Up and Live" directors have planned as "an indirect communication of the Christian faith to young people."

With Bill Gunn and James Olson in the principal roles, the play reveals the dilemma of two young men who had been buddies during the war—one a Negro and one a white youth. Their attempts to continue their friendship in civilian life are frustrated at every turn by local prejudice and social custom. When the white congregation in a community church makes clear, in not too subtle ways, that it does not welcome the Negro youth, the play reaches what Mr. Gould described as "an absorbing challenge to the conscience of anyone who professes a religious faith."

"What was set forth here," wrote Mr. Gould, "was the hurt and the heartaches that lie in store for both the white and the Negro who attempt to eradicate the cancer of prejudice . . . and the final scene faded out with the unspoken climax that each person must do his part."

The November OUTLOOK *will be the General Assembly Number.*

Another hard-to-please TV critic, Jay Nelson Tuck, in his column in the New York *Post* declared: "We have seen other TV plays which dealt with prejudice and said it was a bad thing. But I have never before seen one that took so intense, so painful and so scrupulously honest a look at both sides of the problem of racial integration."

The "Look Up and Live" series, which goes back on the air Oct. 13, is produced by the Broadcasting and Film Commission of the National Council of Churches in cooperation with the Columbia Broadcasting System.

Plans are being made to make 16 mm kinescopes of this play, which has no name, available in the fall for loan to local churches. It is also anticipated that the nine scripts in the "Seeking Years" series will be published soon for the use of amateur dramatic groups in churches across the country.

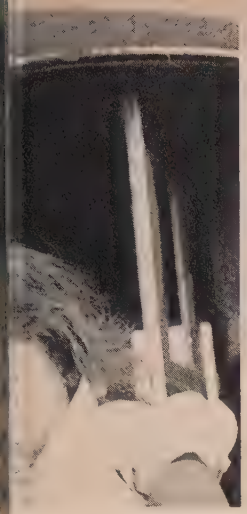
Picture Story—

THE summer of 1957 was one of the best the Migrant Ministry has had in the 37 years since a devoted band of women church leaders first heeded the desperate urgencies of the men, women, and—yes—the children, who tend America's crops.

A glance at these photos gives an idea as to how some of the million and a half pickers and their youngsters live and work—crowded into one-room, tumble-down shacks, bent over the endless rows of beans or cotton that march to the horizon under a hot, hot summer sun.

Most of all, however, they show that the churches do much to help these homeless wanderers so necessary to the nation's economy; that even though only the surface of need is scratched, happiness and new skills are brought to many thousands.

Whether it's bathing, feeding and loving the babies in a properly set-up child care center such as those in Guadalupe, Ariz., and in Elizabeth City, N. C. (proud of its second center opened for migrant children in the last two years), teaching the older ones to interpret road maps, and their illiterate parents to read and write, or generally guiding



ica's Migrants

children and grown-ups in unaccustomed play and worship, the Ministry opens for them vistas of another life.

From the frenzied boom town of Immokalee, Fla.,—which the sun plus newly drained virgin acres and the nimble fingers of the inrushing pickers transformed overnight from a sleepy village —to the smiling fields of Oregon, back and forth, traversing the continent, went the migrants.

Close behind them or in front of them were the 30 year-round and the 350 summer staff workers sent by America's churches to help the migrants have a semblance of normal life and their kids some schooling.

Opportunities were opened for them in new states this year, bringing the total number of states with an organized ministry or program to 31.

Slowly, in many places hostility to migrants is beginning to melt away—to be supplanted by a desire to help them in their uneven fight for a decent life.

In a historic switch, the mayor of one town which prepared the community psychologically for the migrants this

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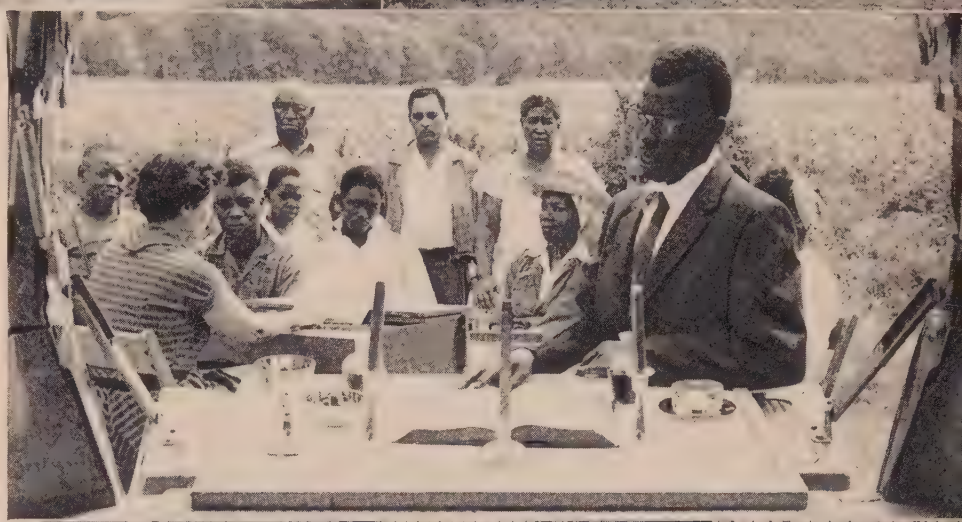
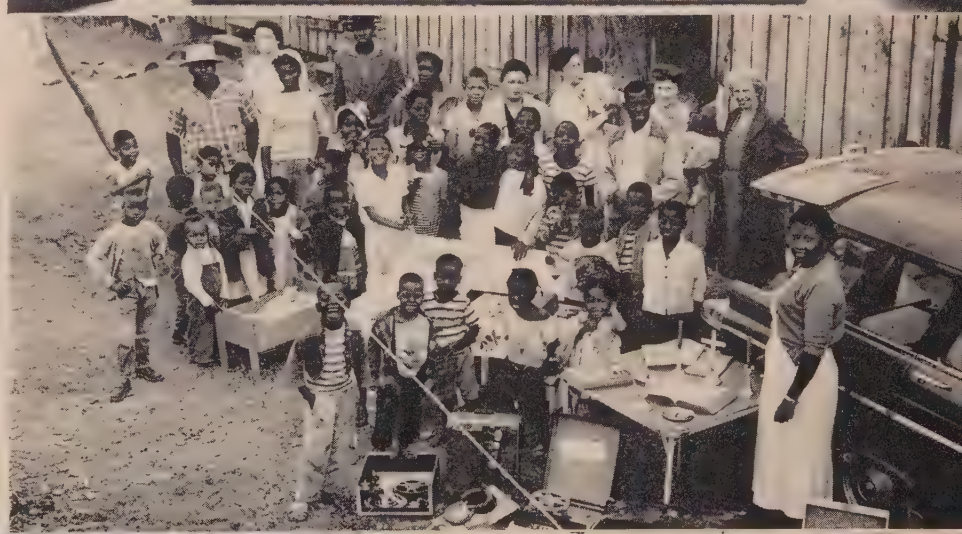




The CHURCHES WORKING TOGETHER

RACIAL TENSION IN CHICAGO

A "Plan of Action for Meeting Racial Disturbance" has been forwarded to almost 1,800 ministers by the Church Federation of Greater Chicago. Under the plan, ministers and laymen are urged to challenge inflammatory statements made by "race-haters," to keep people away from the scene of disturbances, and to report incidents and rumors indicating future trouble.

Declaring that the recent outbreaks of racial violence in the Chicago area have resulted in "the worst summer record in two years," Dr. Paul M. Robinson, president of the federation, appealed to all citizens to assist in promoting interracial understanding. "Racial discrimination in any form is a basic denial of the Christian witness," he declared.

In addition to the "Plan" the ministers received also a copy of the federation's policy statement on race relations and a "Prayer for Tranquility and Brotherhood," by Rev. John W. Harms, executive vice-president of the Chicago Church Federation.

CHURCH INTEGRATION METHODS

The Protestant Council of the City of New York through its race relations committee, has suggested six methods that are proving successful in bringing about integration of Protestant churches where memberships are predominantly of one race:

1. Employment of a minority race co-pastor, assistant pastor or church worker, which is one indication of a church's desire to serve people of all races.

2. Recommending parishioners of minority races to real estate men and the smaller local landlords for purchase or rentals of housing units.

3. A continuous, never-flagging evangelistic effort among the people of the area, recognizing honestly that people of the minority groups need more than cursory, conscience-satisfying visits.

4. Concerted effort of the church to bring members' Christian witness to bear upon the need for integration through sermons, discussion groups within the church, visiting other churches and inviting people of minority races to speak about areas of life in which they are expert. This latter policy will do much to break down the generalizations about minority races being inferior.

5. The establishment of small inter-denominational area church councils to assess the local situation with regard to inter-racial problems, with the purpose of proclaiming to people of all races a welcome in Christian brotherhood to the member churches of the council.

6. Interdenominational comity committees to persuade minority church groups not to establish one-race churches in changing neighborhoods.

"BIBLE BASKETBALL" ON TV

For the past two years an unusual TV program has been sponsored by the Rhode Island State Council of Churches. It is called "Bible Basketball" or "Bible Football," depending on the season of the year.

Against a stage setting of a basketball floor, two teams of three teenagers each from various Rhode Island churches answer questions on the Bible. Study assignments are given out a week in advance. The scoring is like that in basketball, with each try for a basket—a question—scoring two points. Each of the three young people on a team has one try at three different questions. If all three are answered correctly, a basket has been made and a "free throw" is awarded—a free question—which counts one point.

The show runs every Saturday from 2:00 to 2:30 p.m., October through May, for four 13-week quarters, with a winning church for each quarter. Each member of the winning team receives a copy of the Revised Standard Version of the Bible. A team can continue to participate as long as it wins. The record is ten weeks.

At the end of each show Rev. Earle R. Ramsdell, associate secretary and director of radio and television for the Rhode Island Council, reads a verse from the Bible and asks the listening audience to write in and identify it. An average of 100 pieces of mail are received each week in response to the verse quiz. Each person who properly identifies the verse is sent a small copy of Sallman's "Head of Christ."

According to the studio ratings, 75,000 to 80,000 home sets are tuned in on the program.

Among the denominations participating are Methodist, Baptist, Presbyterian, Congregational, Episcopal, Eastern Orthodox, and Covenant Congregational.

(*Continued on page* 29)

Young people from Rhode Island Churches on quiz program "Bible Basketball," sponsored by the Rhode Island Council of Churches and produced as a public service by WPRO-TV.

Outlook

Churches Work at Two Sides of Peace

ATOMIC tests and daily bread symbolize two among many tremendous international issues as the churches approach World Order Sunday, October 20, this year.

Atomic tests and related issues of atomic weapons production and disarmament pose one type of problem: How to decrease war-making potentials.

Daily bread and half of humanity in poverty, hunger and disease, pose another type of problem: How to increase peace-making factors.

The churches are working on both of these sides of peace.

This summer the Commission of the Churches on International Affairs' Executive Committee set forth a new statement, "Atomic Tests and Disarmament". It presents the framework for a strategy to overcome the menace of atomic war. In this several issues are seen as interrelated and interdependent: Stopping of tests, with international verification; the more important question of halting production of nuclear weapons, with international controls; the larger complex of problems of disarmament; international cooperation in atoms for peace; and more effective international mechanisms for peaceful settlement and peaceful change.

The CCIA statement further holds that, even if attempts at international agreement fail, the churches still have responsibilities. They are to oppose counsels of despair and to strive to establish true conditions of peace. Moreover, it is suggested that "there is a risk for the sake of peace which Christians, especially in countries projecting tests of nuclear weapons are justified in advocationg, in the hope of breaking through the barriers of distrust. They can urge their governments to declare their resolve to forego tests for a trial period, in the hope that others will do the same, a new confidence be born, and foundations laid for reliable agreements."

The Central Committee of the World Council of Churches after lengthy consideration of widely divergent views, voted to commend the CCIA statement to the churches. It went further in urging governments to cease atomic weapons tests as a first step at least for a trial period, unilaterally if necessary. It also requested the churches in the countries directly concerned to present the statements to their governments.

On the basis of this request, a delegation of churchmen representing the World Council of Churches, the Commission of the Churches on International Affairs and the National Council of the Churches of Christ in the U.S.A. conferred with the Secretary of State of the United States on September 13. They emphasized the responsible nature of the statement in its recognition of the interdependence of the cessation of atomic tests and such larger issues as the stopping of production of nuclear weapons. Expressing appreciation of the new U.N. disarmament proposals in relation to halting tests for a trial period, they nevertheless pointed out that a further step could be taken along the lines of the CCIA proposal—if necessary by a unilateral declaration—without endangering international security. A step of this kind would establish a new moral initiative in international leadership and could help to break the present deadlock in the disarmament negotiations.

What effect, if any, this statement and its presentation to government may have on United States policy remains to be seen. This also, to some degree, depends on one more major factor to be mentioned later.

The other side of peace has to do with the building up of peace-making factors in the world. In removing dire poverty, hunger and disease, causes of war are being reduced, and in building up the economies and well-being of peoples, more justice is being established and conditions for order and peace are being increased. In such concerns in foreign policy the churches have taken a position of national leadership. This was further enhanced by the major effort made by the churches from January through this summer.

Some have credited the churches with being a major force which helped to keep the whole foreign aid principle from being more disintegrated than it was in the recent session of Congress. However, all that was done was still too little. It did have the value of laying groundwork for an even wider education program among church people across the land this year as to the moral and religious reasons for constructive programs of mutual aid – often called "foreign aid," – and what this all means for human beings in many parts of the world.

Appropriately, the Message for World Order Sunday this year is on "The Churches and the Newly Developing Countries." This observance will be effective to the degree that churches across the land read and heed this Message on World Order Sunday, become informed on the issues, and help to influence public opinion for a more intelligent, generous and effective program of responsible United States participation in world economic development for the good of all peoples.

Thus, interestingly, on the two sides of peace, church leaders and some informed church members in local communities are at work. If these efforts are to be more effective, it is increasingly necessary for Christians all across the land to see the imperatives of our Christian faith moving us to take a fuller share in developing public opinion and in taking responsible political action to reduce war-making potentials and to increase peace-making factors.

Wherever Disaster Strikes

"TROUBLE takes no vacation" is a byword at Church World Service. During the months of July and August of 1957, while most people were on vacation or at least moving at the more relaxed pace that summer allows, CWS was deeply engaged in emergency relief ministries in many parts of the world.

Late in June the typhoon "Virginia" swept across the southern area of Taiwan, leaving 1,100 homeless, and twice that number with homes partly destroyed. Food, clothing, and medicines were immediately diverted to this emergency program.

Flash floods, late in July, in the southern Japanese island of Kyushu left 600 dead, 150,000 homeless, with 5,000 persons reported as injured or missing. Property damages are estimated at $125,000,000. Twenty-nine tons of relief supplies have been flown to Kyushu. Additionally, CWS sent a quarter of a million vitamin tablets to Kyushu, courtesy of Northwest Airlines.

In France and Italy floods originating in the high Alps in June devastated homes and family possessions in scores of villages, and buried thousands of acres of arable ground in glacial silt and rocks. Clothing, shoes, flour, and macaroni were among the relief items sent to the afflicted areas, including the Delta of the River Po and Pietenza in Italy, where 100,000 people have been deprived of livelihood by the disaster, and the district of Le Queyres in France, near the Italian border, where homes, bridges, and roads were swept away, villages partly demolished, and many of the homes filled with rocks and silt as high as the second floor windows.

Flash floods in Thessaly and Macedonia in early July, and an explosion of 8,500 containers of compressed gas on the Perama docks, just outside Piraeus on July 13th, caused much suffering in Greece. Five thousand pounds of wheat, flour, rice, and other foods; tent shelters; clothing; and blankets were provided.

Earthquakes in mid-July rocked the mountainous areas in Iran, destroying a large number of villages. The dead are largely men and boys. Animals — sheep, mules, donkeys and cows — have been annihilated. Church World Service has contributed $2,000 in cash, and $3,000 has been contributed directly by the Presbyterian Church in the U.S.A.

Early in August successive floods were reported in West Java, which destroyed entire villages. It was reported that SOS supplies were on hand, and that quinine and rice were being purchased. Church World Service was urged to ship rice in carload lots.

It is reported that great devastation has also been wrought by floods in the Philippines with at least 40,000 sufferers.

In Assam civil strife has created an emergency situation, and Church World Service has made $3,000 available.

Peace Must Be Built

HEADLINES, whether they deal with the new Malayan Federation in South East Asia or the independence of Ghana in Africa, highlight the World Community Day theme "Emerging People." When church women across the land join in worship services on Friday, November 1, they will be dealing with one of the most challenging issues facing the free world.

How can they, whose Christian concerns spur them on to action, help to meet the needs of millions in less-developed areas? What can they do for the two-thirds of the world's population living in Asia, Africa and Latin America to help them gain more bread, a larger measure of freedom and a greater sense of personal dignity? These are questions which church women will discuss on World Community Day at observances which will culminate their year's study of the needs of emerging people.

Since the end of the war church women have worshipped together on the first Friday in November and pooled their efforts so that their fellow human beings could enjoy a better life. Again this year "Parcels for Peace" will be brought to the observance as tangible evidence of this desire to serve the homeless and destitute still living in refugee camps.

The new emphasis this year will be on the striking fact which is at the very heart of the kind of world which church women are striving to establish, namely, the great desire of every human being to be recognized as an individual with dignity, and the determination of each person to share in the building of his own country. Support of agricultural development schemes in Pakistan and India to produce more bread, strengthening the Christian Council in Kenya Colony as preparation for a greater measure of freedom in that section of Africa, and provision of small loans for new businesses in the Middle East to create that sense of dignity that results from self-support will be made possible by the World Community Day offering.

Peace cannot be bought, it must be built. Church women on November 1 by their presence at services to be held in communities in every state throughout the country will reaffirm their conviction that peace is possible and their continued support for the United Church Women's Program for Peace. At a time of heightened world tension they will demonstrate the power of Christian fellowship to create new elements for peaceful living.

The November OUTLOOK *will be the General Assembly Issue.*

The American Churches Through Foreign Eyes

Visiting British Churchmen Give Their Impressions

BIGNESS, efficiency, and the friendliness of American church people were highlights of their visit to the United States for four British clergymen who came over this summer as exchange preachers.

Rev. A. H. Butler, of the Church of Ireland, is rector at Monkston, Dublin; Rev. Clifford T. Chapman, of the Church of England, is rector at Abinger, Dorking, Surrey; Dr. Nathaniel J. McLellan, of the Congregational Union, is minister of East Hill Congregational Church, London, while the British Baptist Union was represented by Rev. J. Ithel Jones, Welsh-speaking minister of the Haven Green Baptist Church of London.

All four extolled the overwhelming *hospitality* and *friendliness* of American Christians, which Dr. McLellan said "made any journalistic talk of anti-British feeling seem like utter nonsense." "It is not merely the extent of the hospitality," said Mr. Jones. "It is the zest with which it is given. One feels that these good people have enjoyed themselves quite as much at the giving end as we have at the receiving end."

The Irish member of the team, A. H. Butler, was astonished to find plates of *green* sandwiches served after an evening meeting at which he spoke in a small country town! "Where else but in the U.S.A. could such a thing happen," he asks.

"I shall always remember" says Dr. Chapman, "eating three hot dogs and much too much ice cream at a hilarious adult Sunday school party one evening and a first-class dinner which preceded a council meeting the next evening. Here was genuine uninhibited friendliness and fellowship."

All four ministers admit that criticism could be levelled at such activities, and at the almost elaborate kitchens and halls of many American churches, on the ground that the emphasis is being placed on the wrong things, but most of them agree with Dr. Chapman when he says: "How can Christians worship as a family and pray sincerely 'Our Father' if they scarcely know one another? Christian fellowship is nothing but a fiction if people don't eat and drink, play and plan, as well as pray together."

The *bigness* was especially impressive to Mr. Butler of the Church of Ireland since their total church membership in that country is about 150,000. There, he says, "the parish church plant consists of a clergyman, a sexton, a church and a hall, and that is all." In the U.S. there are offices for the clergy and their secretaries, typewriters, telephones, printing machines, and any number of rooms and halls for all kinds of recreative and social and spiritual activities—even well-equipped kitchens for serving dinners.

National Council officials with five of the eleven British clergymen who participated in the preacher-interchange program this summer, sponsored jointly by the National Council and the British Council of Churches. Left to right: Dr. Robbins W. Barstow, executive secretary of the National Council's ecumenical relations department; Dr. Nathaniel J. McLellan of East Hill Congregational Church, London; Rev. Harold Lockley, Anglican Vicar of South Wigston, Leicester; Rev. Clifford T. Chapman, Anglican rector of Abinger, Surrey; Rev. J. Ithel Jones, of Green Haven Baptist Church, London; Rev. A. H. Butler, Anglican rector of Monkston, Dublin; and Dr. Roswell P. Barnes, associate general secretary of the NCC. Ten American clergymen went to Great Britain.

Dr. Chapman observed bigness not so much in buildings as in outlook. Both clergy and laity seemed to him to be thinking in a big way of expansion and progress. While the British attitude is predominantly that of holding on, Americans are tackling the administration, the organization and the finances of churches with the same energy, ability and enterprise as they give to their business affairs. He cited one church where there were three ministers, one a specialist in preaching, one in education and one in pastoral work. There were secretaries for the ministers, a library and librarian and a receptionist. This, says Dr. Chapman, was "departmentalized church life with a vengence and it paid dividends both spiritual and material."

Ten days with the First Baptist Church of Kansas City, Mo., with its congregation of 1,800, its women's class of 500 and men's fellowship of over 200, Dr. McLellan termed a "rich and unforgettable experience."

"The memory of this church," he said, "stresses for me once again the vast financial resources of the typical American church and their high-paid and competent administrative staff. Yet I find myself with a reservation here which may not be justified. I began to wonder if perchance great reserves of voluntary help were being left untapped and if membership of a church often carried with it too little responsibility. Yet there is a business side to a church and in the U.S.A. it is being dealt with most efficiently."

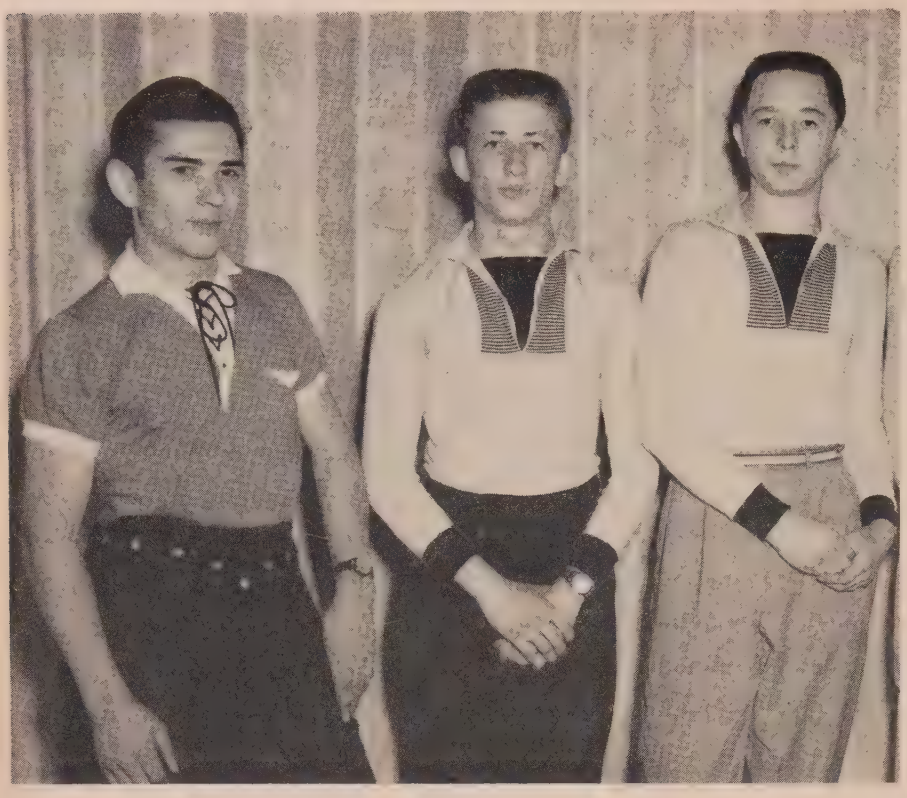
Dr. Chapman found the same drive and efficiency where finances are concerned. He was impressed to hear laymen discussing "the annual visitation of church members in order to talk to them about the re-assessment of their contributions." Mr. Jones said he was convinced that "the giving of the average American church member is more business-like than that of his counterpart in Britain, and that he seems to feel that, if his religion is to prosper, it must be paid for."

Mr. Jones admits that "this may make for activism that could lead people to forget the Reformation doctrine of justification by faith. But if the giving is an outcome of the realization that we are under a debt which none of us can ever hope to repay, it is a grand thing."

With regard to *activism,* Mr. Jones says: "How happy the American church member is about the projects and programs of his church. All the time there is something afoot. They are putting up a new educational wing or raising a fund for a scholarship endowment or undertaking some charitable work which in Britain would be regarded as the re-

(Continued on page 28)

They Know What Freedom Means



Louis Szilagyi (16), John Bobis (16), and Andrew Gereben (16), among 47 Hungarian refugees sponsored by the Toledo Council, were guests at the annual meeting.

THREE YOUNG Freedom Fighters, who fought side by side in Budapest's Parliament Square, are still together, but today the city is peaceful, busy Toledo, Ohio.

Because the Toledo Council of Churches sponsored them and church families understood how they felt about wanting to stick together, John Bobis, Andrew Gereben and Louis Szilagyi have found a new home, new jobs and new hope in their new country.

"These teen-age boys are only three of a total of 47 Hungarians whom the council has taken under its wing," the Rev. C. Clark Shedd reported. "But helping these boys has been our most rewarding experience, I think."

Executive secretary of the Toledo Council for the past 14 years, Mr. Shedd made a quick visit to Camp Kilmer, N. J. last winter and a bus-load of 34 Hungarians was promptly en route to Toledo. Since then, Andrew's mother and stepfather, with several others, have arrived with the help of Toledo's churches and are setting up a home for the boys.

"When defeat was obvious," Mr. Shedd explained, "these boys hiked for three days to the Austrian border. They lived on salt bread and water — that was all they had. Later Church World Service brought them to America and we were fortunate enough to have them come and live in our town."

Andrew and John have been working in a green-house this summer and start high school this fall, Mr. Shedd reported. And Louis? His sister and her husband were also brought to Toledo in July, and he may make his home with them. "He'll still be in the same city as his friends," Mr. Shedd hastened to add. Or Louis may live with the principal of one of Toledo's high schools who has become very fond of him and impressed with his ability. All summer, Louis has been making good in one of the city's big machine shops and the principal wants him to continue his training at a vocational high school.

What Mr. Shedd modestly omits to say is that the Toledo Council, through its member churches, not only opened hearts and homes to 47 Hungarians but has helped reunite families and keep good friends together.

John, Andrew and Louis, and the 44 other Hungarians for whom the future looked very grim last winter, are fortunate indeed in their new friends.

CHURCH BUILDING LITERATURE

For a list of literature on church building and remodeling send a card to

DEPARTMENT OF CHURCH BUILDING
175-5th Ave., Room 1902, New York 10, N.Y.

Slaves and Spokesmen

(*Continued from page* 8)

With regard to ecumenical activities, Bishop Lilje advised preachers and churches "not to try to outdo one another but to unite in their efforts. Rivalry and competition in the church are a sign of false human orientation," he declared. "If preachers and churches alike orient themselves to their divine task, they will be safe from the temptation of human rivalry."

In the concluding Sunday morning service, Rev. Gene Bartlett, pastor of First Baptist Church, Los Angeles, Calif., said, "We have not yet challenged the goods that have become the competitive gods that keep us from finding Him who came to us in Christ. There is a ministry of reconciliation that must challenge and even offend as well as persuade."

In a service new to the seminarians, Rev. Russell Chandran, principal of the United Theological College, Bangalore, South India, celebrated Holy Communion.

The chairman of the conference was Rev. John Oliver Nelson of Yale Divinity School, New Haven, Conn.

The UN, the Churches and Peace

(*Continued from page* 11)

churches, by the spiritual leaders and by every individual who has, so to speak, put himself under the law which you all serve and which we wish to serve.

What we can do, inspired by the highest ideals as professionals, is of little avail unless the efforts of our organization get the support from outside which can be provided only by the spiritual leaders and by those who have the courage to follow them. There your role for the success of the effort in which we on the political level are engaged is obvious. It is so obvious that it would be true to say that the world might do without the special embodiment of political efforts that you find in the United Nations and survive, but that it could not do without the efforts of which you are representatives.

I hope our efforts will combine and that, in that way, you in your efforts toward richer and deeper spiritual life, in unity, will find yourselves supported by what we can do in the political field, just as I can assure you that we feel, directly and indirectly, the immense value that your efforts have for what we are trying to do.

I think that I could not sum up what I wished to say here in a better way than by voicing the prayer that God may bless your efforts and help us in ours.

$7,000,000-Worth of Advertising

To Strengthen the Nation's Religious Life

RENEWED support for America's churches in persuading millions of sporadic churchgoers to attend worship regularly will be given this fall by American business and advertising.

For the ninth consecutive year, the Religion In American Life Program will receive the backing of a huge advertising campaign in all media through the Advertising Council. RIAL is supported by 24 national religious groups, including the Departments of United Church Women and of United Chuch Men of the National Council of Churches.

Theme of the 1957-58 campaign is "Find the Strength for Your Life . . . Worship Together This Week." This message will be seen and heard in virtually every home via television and radio, and will also appear in thousands of newspapers and magazines, and on outdoor and transportation posters.

The bulk of this nationwide advertising, valued at more than seven million dollars, will appear during November, which is observed throughout the nation as Religion in American Life Month.

In announcing the 1957 Religion in American Life Month, Robert J. Stevens, RIAL chairman and former Secretary of the Army, praised American business for making possible the tremendous mass advertising.

"Our business men have recognized that America's present and future depends largely upon the spiritual strength of the American people," Stevens declared.

"They have assumed responsibility for helping strengthen our religious institutions by using two trade tools—advertising and publicity. By donating huge amounts of time and space to messages of religion as a contribution to the Religion in American Life Program, they have given religion a very effective helping hand."

Stevens added that governors of 40 states have proclaimed the observance.

Participating in the community campaigns will be thousands of members of service clubs and other groups, in addition to religious societies. These range from Boy Scouts to the quarter-million members of Junior Chambers of Commerce in every state.

Besides the religious groups, Religion in American Life's non-sectarian program receives extensive cooperation from 44 other national organizations.

The United States Junior Chamber of Commerce for the second year has adopted RIAL as a Class One religious activities project for its 3,500 local chapters. Kiwanis International cooperates by urging the use of the program by each Kiwanis Club's Committee on the Support of the Churches in Their Spiritual Aims.

For the fourth straight year, the Public Relations Society of America is using the Religion in American Life Program as one of its two public service projects, encouraging its 2,500 members to emphasize the role of religion in the industries, businesses and service organizations for which they work.

Thousands of boys affiliated with boys' clubs across the country have been asked to help in local RIAL programs. Special kits of materials have been sent to each of the 550 clubs which belong to Boys' Clubs of America, Inc.

To aid communities, churches and synagogues in filling empty pews, RIAL offers free kits of sample materials in quantity for mass distribution. Two types of kits are available from RIAL, 300 Fourth ave., New York 10, N. Y. One is for use in a community campaign, the other within a congregation. Both contain simplified program guides.

While major mass communications media support for the country's churches and synagogues comes through the Advertising Council, many unusual promotions tie in with the drive. For instance, two paper companies distribute 30 million end labels for loaves of bread, each label bearing the campaign theme and illustration.

The campaign will be given a send-off with a television and radio show featuring a top-name cast. The show will be broadcast on all the major TV and radio networks. RIAL spot films will be seen on more than 100 major network TV shows and scores of network radio programs, all in addition to the thousands

(*Continued on page* 25)

This slogan will be seen all over the country this fall and winter on outdoor posters, car cards, in buses, in newspapers and magazines, and on TV, and will be repeated over and over in radio spot announcements, during the ninth annual RIAL campaign.

Rosy Cheeks Bloom in Yugoslavia

TWO million school children in Yugoslavia are developing rosy cheeks and are doing better in their class work because of that old American institution, the school lunch.

The health of a generation of youngsters has been notably improved by these lunches provided through the church men and women of America, reports Miss Betty Richardson of New York, associate director of the overseas program of Church World Service, relief agency of the National Council of Churches.

Miss Richardson returned recently from an 11-country swing in Europe to inspect relief work and training projects carried out for the Protestant churches in America by Church World Service.

In Belgrade, parents whose children have benefited by the CWS school lunch program welcome Miss Betty Richardson of New York, associate director of the overseas program of CWS, and John Metzler, special CWS representative attached to the World Council staff in Geneva. Both were presented with gold medals, the first foreigners so honored.

Lutheran World Relief is a co-sponsor of the Yugoslavian school lunch program.

In Yugoslavia Miss Richardson saw delighted children receiving their extra 900-calorie-a-day luncheon during her visit to a dozen or more schools out of 1,100 serving American surplus food. Two thirds of the school children are reached.

Such remote and poverty-stricken areas as Montenegro, where roads are impassable in winter, are supplied first. There 98 percent of the children are covered by the church program. In the moderate poverty of Serbia, 75 percent are fed. In Belgrade, the capital, 78,000 children have a nourishing meal prepared in 210 school kitchens.

In these special kitchens, equipment is sketchy. But each has an electric hotplate or a wood stove and a large enamel bucket for boiling water and mixing milk powder. Menus are becoming more varied. Buns made of Share-Our-Surplus wheat, spread with butter and cheese, are basic items.

The children enjoy especially the large mugs of milk—a luxury not generally available to Yugoslavian children. Their teachers report happily that shortly after the program was introduced their charges began to look and feel better and learned more quickly. One told of a girl who had been too weak to play and who could not learn, but is now healthy and the head of her class!

What Miss Richardson found even more impressive was the falling tuberculosis rate among children. Formerly it was officially admitted to be 10 percent.

The Yugoslavian Red Cross cooperates by providing the fuel and wages for a cook, a storekeeper and sometimes a baker. In one town a team of girls collected and sold medicine bottles to cover baking costs. In another, parents canned and sold peppers to raise money.

Yugoslavia is not only short of food, but is also short of crockery in which to eat it.

"Even plastic milk containers are used as 'plates'," Miss Richardson notes.

So great is the gratitude of the Red Cross and the Yugoslavian people that both Miss Richardson and Mr. John Metzler, director of material aid for the World Council of Churches, were presented with gold medals—the first foreigners so honored in that country. Presentation was made by the Red Cross president, Dr. Pavle Gregoric, who is also minister of health. Miss Richardson was widely feted and offered hospitality and gifts she felt local people could ill afford.

American surplus food enters Yugoslavia at the port of Rijeka near Trieste and is never stored. CWS has it shipped directly to points of use. Since the American government requires that all such foods be distributed in each country under the direction of American nationals, Mrs. Frances Mason directs the program in Yugoslavia for CWS and Lutheran World Relief. About 12,000 church workers are also fed.

The school lunch program is slated eventually to be taken over by the Yugoslavs themselves.

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The Buddhist Priests and The Minister

With Bibles in their hands, a little group of Christians knelt on mats in the inner sacred spot of a Buddhist temple in Japan not long ago. There they read and discussed the story of Jesus and explained the Christian tradition of caring for one's neighbor to some Buddhist priests.

"The priests were surprised to know that Christianity had its genesis in the East," the Rev. Hallam C. Shorrock reported on his recent return to this country. "They were interested that the early Christians lived much as the Japanese do today — even to wearing the split-toe sandal. They were impressed by the philosophy of service to one's fellow man. Finally, they asked if a young Japanese Christian could come there and work with the people and with them."

As a result, a young Christian minister is teaching the Christian gospel to a "pioneer farm" community in Japan.

The minister is a Japanese Protestant skilled in agriculture. His recruitment for this surprising post working with repatriates from China or Manchuria, resettled in Northern Japan, was reported by Mr. Shorrock, director of Japan Church World Service.

Because thousands of families were saved from starvation through rice distribution following the most disastrous floods in Hokkaido in 40 years, and thanks to the constant welfare work carried on by Christian churches in Japan, Mr. Shorrock said, Buddhist officials were most moved.

This is a mission with which they are unfamiliar, he said, the entire concept of Christian welfare being new to them. Their ministry is a purely religious one. So three priests of the Buddhist faith asked Mr. Shorrock and his team-mates, on tour through the flood-devastated area where some 400,000 persons are still being given a daily rice ration, to tell them about Christianity and to send in someone to carry on Christian work.

This meant getting financial backing for the new missionary. Here the Rev. Dr. Paul Gregory, Evangelical and Reformed missionary leader in Japan for many years, played a part. He related the unusual story of the Buddhist request and of Church World Service activities to a group of servicemen at the air base. They promptly underwrote the entire project.

The young Japanese, Soshichiro Sasaki, whom Dr. Gregory chose, is eagerly helping his people. He is turning them away from rice cultivation on their poor, worn-out land, switching them to raising cattle and forage crops. The Christian Rural Overseas Program, CROP, has shipped in some cows to start new dairy herds and CWS has sent clover seed to be planted on a six-year rotation plan.

Mr. Sasaki is also spreading the story of the Gospel and of Christian brotherhood in Iwate prefecture and beyond. He knows personally of the life-giving work of the Christian church in Japan. After the war, in which he served as a Zero pilot, he lay in the tubercular ward of a hospital half starved and considered hopelessly ill. Through church food parcels he was fed. Nursed back to health, he had already distinguished himself as a Christian lay leader by 1953. His two years of special graduate study in pasture-land management at Tokyo Agriculture College gave him the perfect training for his new assignment.

Both the Buddhist priests and the Misawa air base boys are delighted with the outcome. So is Soshichiro Sasaki.

Strengthening Religious Life

(*Continued from page* 23)

of filmed and spoken announcements on local stations.

As a result of the campaign, another upsurge in worship attendance is expected. Since 1949, when the Religion in American Life Program began, attendance has gone up 12 per cent. The Gallup Poll reported that 51 per cent of Americans are now going to church and synagogue regularly, and that attendance was highest in November of last year, RIAL Month.

The campaign is sponsored by a committee of 67 lay men and women of all faiths prominent in every walk of American life. Charles E. Wilson, former president of the General Electric Co., is honorary chairman. Dr. Earle B. Pleasant is national director.

The national religious groups which support RIAL include the following: American Baptist Convention, African Methodist Episcopal Church, American Unitarian Association, Armenian Evangelical Union of America, Augustana Evangelical Lutheran Church, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, The Methodist Church, Presbyterian Church in the U.S.A., Presbyterian Church in the U.S., Protestant Episcopal Church, Reformed Church in America, Seventh Day Baptist General Conference, Seventh-day Adventists, United Church Men, United Church Women.

Also the American Bible Society, Laymen's Movement for a Christian World, Synagogue Council of America, Union of American Hebrew Congregations, United Synagogue of America.

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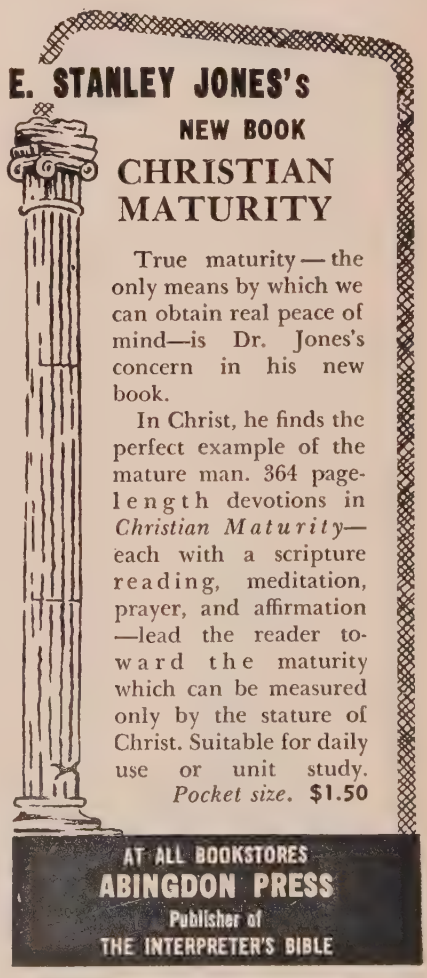
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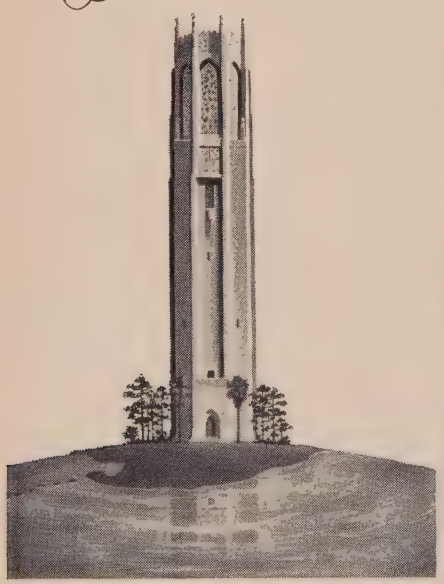

World Council

(*Continued from page* 4)

and others. Archbishop Michael had expressed the fears of the Orthodox churches that they would become a part of the Protestant missionary movement.

The role that religion should play in a nuclear age came before the committee in a report presented by the Commission of the Churches on International Affairs. With the hope that ultimately the atomic arms race might be halted by international agreement, the commission, sponsored jointly by the World Council and the International Missionary Council, proposed that the Council call upon governments conducting nuclear tests to forego them at least for a trial period, "in the hope that others will do the same, a new confidence be born and foundations laid for reliable agreements."

The radical proposal of the commission, chaired by Sir Kenneth Grubb of London and directed by Dr. O. Frederick Nolde of Philadelphia, coming in the midst of disarmament talks in Britain, precipitated widespread debate both on the merits of the statement and on the role of the churches.

The Archbishop of Canterbury expressed his "wholehearted agreement with every single word" of the CCIA statement; Dr. Alan Walker of Australia sought without avail to have the Council call for a permanent halt of bomb tests, and some, like Dr. Charles Westphal of Paris, while agreeing with the conclusions, felt the statement lacked definite Christian content. Dr. Georges Florovsky of the Russian Orthodox Church represented the point of view of those who do not think church bodies should speak on political matters.

The committee, after this airing of opinion, sent the CCIA statement to a conference committee headed by the Scotsman, Dr. John Baillie, a member of the presidium. They brought back not only the CCIA's statement but a message to the churches emphasizing the moral and spiritual responsibility of Christians confronted with the possibility of nuclear warfare. With the exception of a few who abstained from voting, this seemed to resolve the conflict of opinion and a unanimous vote was recorded on adoption.

The message to the churches said that the condemnation of modern warfare "finds broad support in the fact that total war, in the sense of warfare without any limitations on the methods employed, is universally in conflict with the conscience of mankind."

Highlights of some other important actions taken by the committee follow:

Voted to secure for a three-year period a "competent consultant" who "could help the churches to help one another more effectively in the field of racial and ethnic tensions." Essentially a field worker, the consultant "would spend a large part of his time visiting a small number of areas."

Reaffirmed its Evanston stand declaring that "segragation, based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ." It re-emphasized the tasks of churches in challenging "the conscience of the societies in which they are set." It requested that the resolution should be sent with a special letter to the Union of South Africa and other areas of racial tension.

Assured churches, and individuals within churches, who are wrestling with problems of "inter-group relations." that prayers and sympathies of their fellow Christians in all parts of the world are with them in their efforts. Offered all possible help to member churches seeking to bear witness against segregation.

Expressed thanksgiving for improvement of race relations in many areas and "rejoiced" in those instances where "devout pastors and laymen, some at the risk of economic status and even of life, have exercised wise, patient, and persistent witness in this crucial issue."

Instructed "the Executive Committee to arrange for a study to be made of problems of religious liberty arising in Roman Catholic and other countries."

Agreed to hold its 1960 Assembly at the University of Ceylon, at Peradeniya, near Kandy, Ceylon, and its next Central Committee at Nyborg Strand on the coast of Denmark.

Drew attention of World Council member churches to giving adequate "preparation, acceptance and spiritual support" to men and women working abroad in all types of employment: government, commercial, etc., and asked that laymen and women be encouraged to take service abroad as a Christian vocation.

Authorized appointment of a staff member for an experimental period of one year to conduct an investigation of the World Council's role in radio and television.

Honored Dr. Samuel McCrea Cavert, head of the New York office of the World Council of Churches, for his more than thirty years of service to the ecumenical movement and for "giving the Council its name and very much more." Dr. Cavert retires at the end of the year, to be succeeded in New York by Dr. Roswell P. Barnes, associate general secretary of the National Council.

Home Is the Rooftop

(*Continued from page* 13)

spent as much on its 1,000,000 refugees as all the nations in the United Nations have spent on the 1,000,000 Arab refugees served by UNRWA.

Yet the problem of the Chinese refugees in Hong Kong is obviously a world problem.

Everywhere one goes there are church and church-related agencies at work. Hong Kong Church World Service carries out a broad program of relief and reconstruction, feeding people with SOS food, covering their nakedness with CWS clothing, and with CWS funds providing housing, recreation, education, etc.

In 1956, CWS sent 2,207,067 pounds of surplus food — or three times the 1955 SOS shipments—to Hong Kong. In addition, almost 200,000 pounds of other materials were shipped, including clothing weighing 141,739 pounds. The food is distributed for the most part through churches, and is given to both Christians and non-Christians. Some of it goes to institutions such as orphanages, TB hospitals, hostels, nurseries, etc., to care for children, nursing and pregnant mothers, the undernourished and ill. $50,000 was spent on the self-help and other CWS projects.

The inevitable conclusion one reaches there, however, is that, compared to the overwhelming need, tragically little is being done by all the agencies. In the face of widespread destitution of hundreds of thousands of people, what all the churches and church-related agencies are doing is pitifully small.

Each year more people are in need because each year there are more people in Hong Kong. More important, however, is it that standards are dropping rapidly all down the line. The head of the government's social welfare work pointed out to me that there are no reserves of strength and health, and each year the resistance to disease and to both moral and political temptations decreases. Even the heroic Chinese people cannot continue much longer on this sub-standard way of life.

The role of CWS and other private agencies was never more important. The big needs are food, jobs, education, health, housing, and emergency relief. The SOS program must be expanded in order to feed more people.

What CWS is doing through the ICA's Chinese Refugee Development Organization in providing jobs is excellent; still more needs to be done, however. What CWS has done concerning housing, especially in cooperation with ICA which has supplied most of the funds, is splendid but obviously not enough, I am happy to confess that, although at the outset I questioned our involvement in housing and doubted that this was our proper field of endeavor, after a few days I realized that housing is the number one difficulty in Hong Kong and that we are actually not doing enough in this field.

Here are a few of the most immediate needs: medical care, vocational training, reform assistance to those just out of prison, more nurseries for abandoned children and those with parents in jail or detained in Red China, feeding stations for children, and elementary hygiene classes.

What all this requires is long-range planning, which neither we nor the denominations have thus far found possible. We must think of Hong Kong problems in terms of decades.

To this end, CWS is calling a conference early this winter of the American denominations working in Hong Kong. This is being held at the request of the China Committee of the Division of Foreign Missions of the National Council of Churches.

The tentative budget for CWS for 1958 for Hong Kong has been raised to $80,000. It is anticipated that the denominations will likewise increase their programs there.

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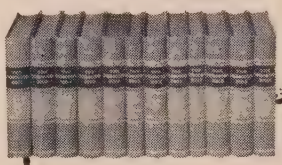

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Through Foreign Eyes

(*Continued from page* 21)

sponsibility of Rotary or the Women's Institute. But all the time they are doing something. 'Activism' again, if you like. . . . But this American sense of responsibility for 'getting things done' is something our more quiescent English Christians might look at hard and long."

With regard to *religious education,* Mr. Butler found that all the churches he vistited "take the work among the children very seriously. Many of them employ a full-time director of religious education and quite rightly regard the job as being as important as the minister's, and he or she is given the full support of the ministry and the glad cooperation of the parents. The success of this work is undoubtedly bringing many parents back to church who had been slack or indifferent.

"Parents, too, can no longer make the excuse for non-attendance that they have small children and no one to take care of them. The smallest of babies is taken care of during the church service. This is a problem that the church everywhere is faced with, but I doubt if any are coping with it as well as the churches in the States."

Dr. Chapman was surprised to find adult Sunday school classes, because in Britain Sunday school means *children.*

The abundance of good *literature* available at low cost and leaflets giving information on what the church is doing week by week impressed Mr. Butler. Also the fact that in many cases these leaflets are mailed to each member of the congregation. "It has the double effect," he said, "of keeping the church in the mind of the community and also is a step towards the evangelism of the fringer or outsider."

The standard of *singing* set by some of the choirs also was noted by Mr. Butler. In one Presbyterian church with a choir of 50, all voluntary, he was told that they practice on two nights each week for two hours, and on Sunday morning before the service for three-quarters of an hour. "No wonder it is an extremely good choir," he comments. In an Episcopal church where the congregation was entirely Negro, he heard "the finest congregational hymn-singing" he had heard for many years.

The following general observations by Dr. McLellan are interesting:

"There is the very high standard of life in what can with justice be called a 'land of opportunity,' and yet an astonishing fear of a Communism which could not possibly survive in such a climate. There is the phenomenon of crowded churches, magnificently financed and administered, but also going alongside the recrudescence of an unlovely type of Fundamentalism which in the end will be a divisive rather than a helpful element in the life of the church. Above all, so far as the churches are concerned, there is the 'race question' and the brutal fact that despite the noble words of church assemblies, in no part of life is segregation more complete than in the area of worship."

With further reference to the *race problem,* he says:

"Honesty compels me to say I am glad I am not called to minister in the United States at this hour. A weekend spent as the guest of a Negro minister and preaching in his church made me realize the magnitude of the race problem. The final target is easy to see, but the way of reaching it is difficult to predict and full of pitfalls. Surely it must begin with a new sense of humility on the part of both white and colored and a willingness to learn from one another's cultures. Our Lord took 'a child and set him in the midst' and for myself I feel the beginning of the answer to this grave problem lies with children."

All four Britishers declared that they had received much more from their experience than they had been able to give and that they had a new understanding of what Christian fellowship can really mean.

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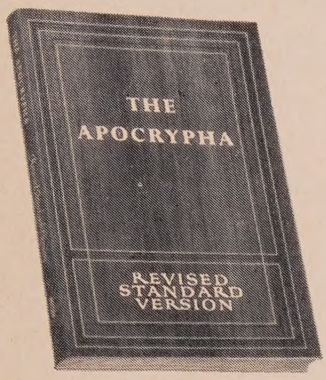

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The Churches Working Together

(*Continued from page* 18)

Ministers of the churches involved say the program has helped greatly in stimulating interest in the Bible among their young people. There is a waiting list of six churches which want to take part next season.

COUNCIL BRIEFS

At the Festival of Faith in *Oklahoma City* on Reformation Sunday the massed choir will emphasize the music of the Moravian Church, which is celebrating its 500th anniversary this year. . . . In *Buffalo, N. Y.* eight church-related homes for the aging have come together under the council's social service department to discuss mutual problems and ways of solving them. A conference will be held late in October featuring Miss Ollie Randall, nationally known consultant on homes for the aged. . . . After 30 years of service to the Protestant Council of *New York* as director of Christian education, Mrs. Imogene M. McPherson has been suceeded by Rev. John David Ickes, executive secretary of the council's Bronx division. . . . For five Sundays this summer one-hour, come-as-you-are, drive-in worship services were sponsored by the *Portland, Ore.,* Council of Churches for families which wanted to start their Sunday outing with a short period of worship together. Ministers from five denominations led the services. . . .The *Buffalo* Council's Civic Committee has mailed its second memorandum to all voters warning them to "think twice" before voting on Amendment Three at the November 5th Election. This amendment would change the constitution of New York State to permit the playing of Bingo by religious, charitable and non-profit organizations.

America's Migrants

(*Continued from page* 17)

year asked: *"How are the migrants liking us?"*

On the other hand, leaders report that they never faced a more difficult year of operation in certain localities due to racial tension and lack of strong interdenominational agencies.

The dimes of Sunday school children, the gifts of United Church Women and of other citizens provided 11 new Harvesters or "churches on wheels" this year, until a total of 38 were rolling into remote camps.

The National Council's Division of Home Missions and the many councils of churches and of church women are glad that they could meet some new needs this summer. Already they are girding themselves for the days of winter harvest in the border states and for the next Big Push of 1958.

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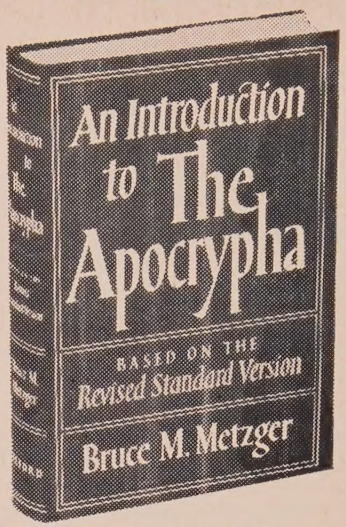

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BOOKS

The Geography of the Bible

By Denis Baly, Harper & Brothers, New York, $4.95.

Denis Baly, Visiting Lecturer in Political Science at Kenyon College, Ohio, spent 15 years in Palestine, part of the time under the British Mandate and part of the time under the new State of Israel. He has traveled much of the Holy Land on foot and horseback, taking his own pictures and making drawings and diagrams of the countryside.

The new book, *The Geography of the Bible,* lays special stress on the physical features of the country as a partial explanation of the development of the Bible story. His discussion of rain and water problems gives insight into many otherwise obscure passages of the Scriptures.

Underlying all Mr. Baly's writing is the conviction "that the 'Land,' like any other land, is a complex and powerful thing, strongly influencing the lives and thinking of its people, and for this reason worthy of a thorough study in its own right; and that the 'Book,' from the beginning to the end of it, presupposes the existence of one God, who is both active and effective. . . ."

Geology is a favorite subject with Mr. Baly and his popular presentation of geological formations and problems constitutes one of the great values of the book. It is apparent that Mr. Baly belongs to the Ellsworth Huntington school of geographers who are concerned about "the human habitat."

Comparison with George Adam Smith's *Historical Geography of the Holy Land* is inevitable. The present volume makes no effort to be as comprehensive as the earlier classic. Indeed, its great value is that its discussion moves forward in the light of the present day (1957) conditions in the Holy Land.

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The literature of biblical archaeology, geography, and kindred subjects, has been enriched greatly during the past eighteen months by the addition of the outstanding recent works of G. Ernest Wright, Luc Grollenberg, and Samuel Terrien.

—T. K. Thompson

Hymn Tune Names: Their Sources and Significance

By Robert Guy McCutchan, Abingdon Press, New York and Nashville, $3.75.

Dr. McCutchan, who edited *The Methodist Hymnal* and is dean emeritus of the School of Music at DePauw University, notes that "there is almost no literature on the subject" of his volume. He discusses the questions: "Why Names for Hymn Tunes?" "Why Such a Variety of Names?" "Why Did Composers Give Their Tunes the Names They Bear?"

Then he presents, in the main portion of the book, an alphabetical list of tunes: "The names; meter markings; first phrase of melody; composer or source; date of writing or first appearance in print; alternative names; comment." Indexes complete the work. For several hundreds of tunes many interesting items appear, e.g.:

William P. Merrill gave the name of Marcus Whitman to the tune written for Robert Freeman's hymn beginning, "Braving the wilds all unexplored." In the 1830s Whitman offered his services as "physician, teacher, or agriculturist" to the American Board of Commissioners for Foreign Missions, and later went to Oregon. Horace Greeley called him "a man fitted to be a chief in rearing a moral empire."

William V. Wallace named Serenity the tune he wrote for the lines from a section of Whittier's poem, "Our Master," because of the sentiment in the words.

James B. Dykes gave the name Keble to the tune he wrote for John Keble's hymn, "Sun of My Soul."

The first and last stanzas of Bishop Heber's hymn, "Brightest and best of the sons of the morning," suggested the name of Morning Star for the tune written by James P. Harding.

The name of Mt. Calvary was given to a tune by Robert P. Stewart because it was the setting for a hymn by John M. Neale, "O very God of very God."

Katherine Lee Bates' popular Epiphany hymn, "The Kings of the East Are Riding," was written by her for a ten-year old boy, Wallace Hamilton, who lived in Wellesley and published a little mimeographed paper of his own. She called it "Wallace," and he used it in his paper. The composer of the tune, Clarence G. Hamilton, father of the boy, gave the tune the same name.

Benson Y. Landis

Chosen Peoples

By Denis Baly. Christian Education Press, Philadelphia. Paper, $1.50.

This is an excellent little book by an exciting new writer. Denis Baly served the World Council of Churches as first secretary for laymen's work and *Chosen Peoples* was written as a study book for the United Student Christian Council. It should have a usefulness far beyond that significant circle.

The annual report on church statistics raises many questions and should always be a challenge rather than a basis for self-satisfaction and self-gratification.

"God's Proper Work," we are told, is making himself known to his creation; "throughout the Bible his activities are extraordinarily explosive" (p. 100). God works through human beings. "The Chosen People must so live that God may be seen" (p. 2). This means proclaiming to nations and rulers that power and responsibility are "a trust to be exercised and not a treasure to be preserved" (p. 26); to the learned that "God's condemnation falls on scientist and Christian alike" (p. 53); to the preacher that some sermons "would gain very low marks if presented as essays by an ordinary high school student" (p. 59); to everybody that " 'playing it safe' is the fundamental denial of God" (p. 67).

American Christianity is smug and prosperous but "sadly lacking in explosions" (p. 108). Students are here reminded (p. 43) that "The community of learning is not necessarily the same as the community of faith." The pious church worker may be even more shocked to be told that "being busy in the parish house is only too likely to be for him an escape" (p. 12f). The author vividly establishes the point that duty for the Christian may mean joining the labor union rather than going to prayer meeting.

Those who are still debating whether the Jews are the chosen people will here discover that whenever God reveals his truth to men and women he "lays upon them the responsibility of publishing it" (p. 134).

—J. Carter Swaim

Books Received

EVANGELISM FOR TOMORROW, *Charles B. Templeton*, Harper & Bros., New York, N. Y., $3.00.

FELEMBE, A NOVEL, *Jens Larsen*, Muhlenberg Press, Philadelphia 7, Pa., $3.50.

A BOOK OF CONTEMPLATION, *Dagobert D. Runes*, Philosophical Library, New York, N. Y., $3.00.

INHERIT THE PROMISE, *Pierson Parker*, Seabury Press, Greenwich, Conn., $4.25.

AS BETWEEN BROTHERS, *Richard W. Solberg*, Augsburg Publishing House, Minneapolis, Miss., $3.00.

ERASMUS AND THE AGE OF REFORMATION, *Johan Huizinga*, Reprint, Harper & Bros., New York, N. Y., Paper, $1.50.

FROM RELIGION TO PHILOSOPHY, *F. M. Cornford*, Reprint, Harper & Bros., New York, N. Y., Paper, $1.35.

SPIRITUAL PROBLEMS IN CONTEMPORARY LITERATURE, *Stanley Romaine Hooper*, Reprint, Harper & Bros., New York, N. Y., Paper, $1.50.

THE RISE OF PURITANISM, *William Haller*, Reprint, Harper & Bros., New York, N. Y., Paper, $1.85.

OUTLINES OF A PHILOSOPHY OF RELIGION, *Auguste Sabatier*, Reprint, Harper & Bros., New York, N. Y., Paper, $1.45.

WINDS OF DOCTRINE AND PLATONISM AND THE SPIRITUAL LIFE, *George Santanyana*, Reprint, Harper & Bros., New York, N. Y., Paper, $1.45.

WHY GO TO CHURCH? *Truman B. Douglass*, Harper & Bros., New York, N. Y., $2.00.

PROPHETIC TIME MARCHES ON, *R. A. Botts*, Vantage Press, Inc., New York, N. Y., $2.50.

SCIENTIFIC VIEWS OF RELIGION, *Ethel Belle Morrow*, Philosophical Library, New York, N. Y., $5.00.

MORE POWER TO YOU, *John* and *Dorathea Crawford*, Muhlenberg Press, Philadelphia, Pa., $2.50.

THE FAMILY WORSHIPS TOGETHER, *Catherine Herzel*, Muhlenberg Press, Philadelphia, Pa., $1.75.

THE QUEST AND CHARACTER OF A UNITED CHURCH, *Winfred E. Garrison*, Abingdon Press, Nashville 2, Tenn., $3.50.

EXISTENCE TODAY, VOL. I IN CHRISTIAN SOCIAL RESPONSIBILITY SYMPOSIUM, *Harold C. Letts*, editor, Muhlenberg Press, Philadelphia 7, Pa., Paper, $1.50.

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